



The American Friend

Old Series
Vol. XLIV No. 17

AUGUST 19, 1937

New Series
Vol. XXV No. 17

Message to the Churches

Oxford Conference

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OXFORD CONFERENCE IN ESSENTIAL UNITY

Elbert Russell Sees Substantial
Results Achieved Despite
Many Divergences

The Oxford Conference on Church, Community and State came to a close Sunday afternoon, July 25, with an impressive consecration service led by the Archbishop of Canterbury. The Conference issued a message to the churches of Christendom at its last business session with a degree of unanimity that was gratifying, even though the message was a sort of compromise between conflicting theological and ecclesiastical views. This was more or less inevitable, when we consider that the Conference was made up of many diverse elements until recently hardly acquainted with their differing views and never accustomed to actual cooperation.

The most fundamental of these divergences was between the "continental" point of view and that of the churches of the English-speaking world. It was almost symbolized by the matter of beards. One could almost draw a line at the English Channel and say that those from east of it wore beard or moustache and those to the west were clean shaven. There were exceptions, of course. William Adams Brown, one of the beloved American leaders, has a white moustache, while the Swedish archbishop was clean shaven, as were a few of the orientals. The theological cleavage lay in the delicate matter of the Church's function in the world. The continentals held the view that the Church's business was to preach the gospel, administer the sacraments, shepherd the flock and leave the Christian individual as citizen or business man or member of the family, to do the will of God as best he could in these other social institutions, more or less coordinate with the Church, having been created by God and given functions and laws of their own, and yet all so affected by sin that the Christian life in this world must be more or less of a compromise. Only at the second coming could we hope for a thoroughly Christian world.

The other view stressed the present working of God's spirit in the world, transforming not only the character of individuals, but also their social conduct, ideals and institutions. In the discussion the logical consistency of each side became clearer, each emphasizing a different side of the gospel. The continentals became more ready to acknowledge that there is still a great deal which the converted individual can do

to better things in this sinful world. The example of the abolition of slavery showed them that even evil institutions could be modified and destroyed. On the other hand the Anglo-Saxons were forced more and more away from anything like "humanism."

In Don Quixote there is a story of three wine-tasters who sample a fresh keg of wine. One said that it had a taste of brass; another that there was a tang of leather, and the third that there was a suggestion of iron. When the keg was emptied there was found in the bottom of it a brass key on an iron ring with a leather thong. Of course all had tasted the wine. Our first consciousness in coming together was of the differing flavors to our theology and practice. It was easy to find a taste of continental theology, a tang of ritualism, and a suggestion of mysticism. Gradually we became conscious that we had essentially the same gospel: the historic Christ, the Scriptures, and a fundamentally common Christian tradition and religious experience. As the Conference proceeded this common faith was more and more emphasized.

The Conference decided to unite Oxford with Edinburgh—Edinburgh being willing; to pursue the problems of unity "in faith and order" together with those of "life and work." A committee of seven was appointed to work out the plan together with a similar committee to be appointed at Edinburgh. It was also decided to try to form a World Council of the churches in order to coordinate the common activities and testimony of the non-Catholic churches throughout the world. The delegates did this in a very determined way. The leaders asked for seven hundred fifty pounds to finish up the cost of the Ox-

ford Conference and to finance the task of working out the new plans for the balance of this year. The delegates and others in attendance subscribed over thirteen hundred pounds! Since more than half of the Oxford delegates are also to be at Edinburgh, it seems likely that the plans will go forward there.

I have a feeling that we were favored to have a part in a meeting of historic significance. There were many things there to gratify a Quaker. The periods of silent devotion, the method of discussion in the commissions, and the way in which the reports were made up by a careful consideration of individual concerns, the absence of attempts to carry points by majority votes, and the report on war, were all gratifying. We could not, of course, in such a gathering get an out-and-out condemnation of war as always unchristian. But we did get a strong condemnation of war; we got Jesus' words, "Love your enemies," in the report. At Stockholm in 1925 the absolutist pacifist had a hard time to get recognition of his right to be called a Christian. Here, those who favored war were at times almost on the defensive. We got strong statements against racial discrimination and for freedom of the Church from political control.

There were of course some dissatisfactions. The free churches of England did not have the prominence that they had at Stockholm. There was too much Barthian theology for many Americans. It happened as a result of the death of Bishop Brent and the growing prominence of the Federal Council of Churches, that the present leaders of that organization were among the prominent American leaders. A large part of them happen to be Presbyterians. The Methodist bishops were comparatively neglected in contrast with the prominence of the Anglican, Scandinavian and Orthodox bishops. This is largely due to the fact that the Methodist bishops have been largely occupied with their own connectional work; and that leaders in the interchurch work have been largely of other communions. If the Conference had come while Bishop McConnell was President of the Federal Council, the story might have been different. A very large number of persons who wished to speak on the reports on education and international relations could not find opportunity for lack of time. Some felt slighted because others with less claims, as they thought, were given opportunity.

On the whole, however, there is enthusiasm for the cause, and I believe the lasting impression will be one of a great step forward toward healing the schisms of the church and especially of Protestantism.

ELBERT RUSSELL

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20 South Twelfth Street
Philadelphia, Pennsylvania

THE AMERICAN FRIEND

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Editor

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIV No. 17

AUGUST 19, 1937

New Series
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Entered as second-class matter, March 22, 1912, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

To the Christian Churches

A Message from the Oxford Conference

IN the name of Christ, greetings. We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ.

OUR UNITY OF SPIRIT IN CHRIST

Despite our unfaithfulness, God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His.

PRIDE OF RACE AND NATION A SIN

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially

The delegates to the World Conference on Church, Community and State, assembled at Oxford, England, from July 12 to 26, 1937, send at the close of their deliberations the accompanying message to the Churches of Christ throughout the world.

in its own life and worship, there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the

suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political and cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

THE CONDEMNATION OF WAR STANDS

In consonance with its nature as true community, the Church will call the nations to order their lives as members of the one family of God. The Universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come, and His Will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

To condemn war is not enough, for many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote

among the nations justice and peaceful cooperation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

THE STATE IS NOT LORD BUT SERVANT

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

ECONOMIC LIFE AT THE BAR OF CHRIST

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combatted. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administra-

tion and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions new types of ministry will have to be developed by the Church.

The fulfilment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually, as well as in Christian youth movements, devote themselves to the renewal of the life of the churches and to make known the Good News of Christ by word and action.

YOUTH AND EDUCATION—A TWOFOLD TASK

In the education of youth the Church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fulness of fellowship in the community.

While the Church is thus concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deeply felt the absence from our fellowship of the churches that have not been represented at the Conference. Our hearts are filled with anguish as we remember the suffering of the Church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

TOWARD A NEW WORLD UNITY

We have much to encourage us since the Conference at Stockholm twelve years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered and commended to the churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which He creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children and of combatting injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

The Better Part

By O. Herschel Folger

The following incident was told to me by Burritt M. Hiatt of Wilmington, Ohio. At the conclusion of the narrative he said: "This is a parable," without stating what the parable meant. This is an attempt to develop it with reference to the Friends World Conference.—O. H. F.

TOM, Dick, Harry and George were in a shack in the Canadian woods. When they had discussed most of the problems of world affairs, they applied themselves to an immediate question: why was this old stove, which furnished them heat and upon which they cooked, set up on four sticks of wood about two feet high?

Tom said: "It is to save fuel. Everybody knows that cold air collects at the bottom of a room. Men who come here wear heavy boots and don't need heat on the floor. Therefore, the stove is placed up high so that all that is necessary is to keep the upper air warm and that takes less fuel."

Dick said: "You are close to it but that isn't it. It is for the purpose of circulation. As air is heated, it rises. With the stove at an ordinary height, the warm air would just rise and scatter. With it up high like this, the heat goes up and bangs against the ceiling and comes down the sides of the room and so a circular current is set up."

Harry said: "No, you fellows are too theoretical. The stove was put upon those sticks for the more practical purpose of making the cooking easier. No women come here. Men are taller and don't like to cook, especially when they are compelled to stoop over, so the stove is lifted up where we can turn the flapjacks more easily."

George said: "The ideas of you gentlemen sound good but they are still only figments of the imagination. You can see before you the very simple reason for the arrangement. The wet wood we have all been bringing in and putting under the stove to dry is mute evidence of the purpose in putting the stove up high—to make room for several new sticks to dry at one time."

Now, any analogy is imperfect and there is always the danger of artificial allegory, but Jesus' parables were continually illuminating. How can this parable illuminate our World Conference?

The "up out of the cold air" theory certainly fits our interracial and international problems. The men who have established justice in those two spheres have been men whose conception of a human personality has been high, lifted out of the cold air of superiority and antagonism. They have said that men of whatever skin are of great value, that under whatever flag they "should be convicted of their possibilities, as well as their sins."

The "circulation" theory applies well to our educational ideals. If we cannot educate everybody in the world, we can at least do a good job in our Friends' schools with a few and, as they go back into society, their uplifting influence will reach down to those less favored, such a system being "justified only when it returns to that main current more than it takes from it." (iv: 15)*

The "cooking" theory suits the economic problem. If "an army travels on its stomach," surely the peace spirit of the world will be increased if physical needs are provided for. The finer elements of life will be encour-

aged when environment has been improved and decent living conditions secured for all.

The "dry wood" theory is related to the problems of the State. It is true that the comparison fits altogether too well those political theories which would have the individual consumed by the totalitarian State, but, in a better sense, there are few who would oppose a thorough preparation of the individual for his proper place in the community and nation. In fact, in the minds of many, "good citizenship" is almost synonymous with "good character."

If these four analogies are admitted to be Friendly, do they go deeply enough? Racially and internationally, a man may have great possibilities but so has a good horse. Educationally, an "aristocracy of brains" may be good but it may create a snob. Economically, injustice may go out one door but materialism come in at the other. Nationally, citizenship may be a requirement of a nation going wrong.

Some days after Tom, Dick, Harry and George had wrestled with their problem, a visitor arrived at the shack who did not surmise the reason for the stove's position, he *knew*. "They had to bring that stove across the lake in an old scow," he explained, "Half way across, one of the boys was moving around a little carelessly and knocked one joint of pipe overboard. It was fifty miles to the nearest store so there was only one way to make the draft in the stove connect with the possible draft in the chimney." The analogy is obvious. All through our Commission Reports there are numerous expressions emphasizing the need of connecting by various means the God of all life with the upward draft in the human soul. The one expression repeated in practically every report is "that of God in every man."

Thus the man of another race or nation has new meaning. "These same principles of faith in man's diviner possibilities and of hope in human destiny furnish the basis for the right ways to deal with inter-racial problems." (i: 16) "The Fatherhood of God, as revealed by Jesus Christ, should lead us toward a Brotherhood which knows no restriction of race, sex, or social class." (iii: 27) "Their intellects companioned their spirits to build bridges in human understanding." (iii: 41) "Holding to a 'spiritual conception of the universe arising through a revelatory experience'—Friends look beyond the temporal and material to the eternal and spiritual." (iii: 70) "The Light of God shines in every man." (i: 30) "The inherent worth of personality is implicit in the thought of the Divine in man"; "this seed of God is to be found in every man; distinctions of class and state and race are transcended." (ii: 13) "The Kingdom of God is within the souls of men, and with God's help and man's obedience, can be established on earth." (iii: 101)

Thus education has a deeper purpose. (iv) "The early interest of Friends in education grew directly out of their experience in worship." (7) "Religion cannot be separated from life, the source of power is to be found within. Hence, Friends from the earliest days have felt a concern for education—The deepest aim of this education should be to cultivate an attentive ear and a habit of quick response to the divine leading." (13,14) "The essence of Quakerism is to be felt in the individual, yet shared, experience of God which is present in the successful meeting for worship; and the essential nature of a Quaker school of whatever kind, is felt when the power originat-

*Notations in parentheses are references to passages in the World Conference Commission Reports.

ing in this individual or group experience permeates all situations and activities." (20) The chief function of Quaker education today is "to supply a soul to modern education." (23)

Thus economic justice has a more powerful dynamic. "The one thing which perhaps distinguishes the Quaker work from that of other people is that the Quakers always regard their work as the natural outcome of their spiritual concern." "It is the God-conscious spiritual motivation which changes lives under the impetus of the law of love as applied to all social and individual relationships." "The nature of our concern for society is neither sentimental, issuing in charity, nor merely rational, issuing in a planned society, but basically religious, issuing from our conviction as to the nature of Reality." (I: 37,41,42) "We believe that there cannot be any barrier or rigid frontier between the spheres of religion and what are thought of as the secular interests of life." (II: 16) "This Brotherhood should express itself in a social order which is directed, beyond all material ends, to the growth of personality truly related to God and man." "We recognize that the way of Christ—breaks down the barriers of class and of wealth." (III: 27,29) "No religion will satisfy the demands of Jesus nor meet human need if it is not humanly remedial in addition to being spiritually redemptive." (IV: 15)

Thus the community, the nation, will take its proper place. "It is the life of Christ, the power of His Cross, the guidance and fellowship of His Spirit, which will give us the strength we need to be faithful citizens, serving our country by striving to follow His way." "Do we know that the voice of the Spirit is Truth? Then our lives must be sacrificed to bring our nation into obedience to it." (I: 22,34) "If any one man or a number of men whatsoever shall have the spirit of the Lord poured on him or them to govern this nation, under such only shall this nation be happy and enjoy rest—and the Lord alone rules in thy rulers, and under such a government shalt thou, O Nation, be happy and thy people a free people." "The Christian State should provide, as nearly as possible, conditions favorable to the growth of the knowledge of God, the development of Christian character, and the practice of Christian Brotherhood in all human relations." (II: 8,25) "The spirit of Christ, which leads us into all truth, will never move us to fight and war against man

with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world." (III: 81)

The spiritual undergirding, the upward draft of the human soul, the manward reach of God, the transforming power of Christ, may be expressed in many different phases and through many different activities: evangelism, missions, worship, interracial and international relationships, education, economics, citizenship, cooperation, but it is ever present in the thought of early Friends and in the Commission Reports of today. "The seed of God reigns, it reigns over all." "God and man have direct relationship and mutual correspondence." "The spiritual capacity in man which makes him intelligent, morally responsive and co-operative with God, is what Inward Light means to the present-day interpreter." (I: 10,12) The important elements of Quakerism, one says, are: "The immanent love of God in and for all men, supremely revealed in Jesus Christ; the Inner Light, experienced both in the individual and through the worshiping group; the moral freedom of men; direct responsibility of the individual to God; and reliance on spiritual forces, such as truth, justice, and love, for the needs of society." (II: 23)

Friends in our forty-three Yearly Meetings vary greatly in emphases and in the manner of describing the same emphasis but surely we are united, however we say it, in the effect of the unseen on the seen. The stove is a simple instrument but perhaps it has something for us. He who is afraid of the personal gospel would never get the pipe connected. He who is afraid of the social gospel would never heat the room. If Friends have made one historical contribution above another it has been in the union of the mystical and the practical. They have not attempted an isolated mysticism nor a spiritless service, but have seen that real communion with God, a real experience of Christ, results inevitably in a transformation of every phase of life.

The upward draft of the human soul, the manward reach of God, "God in Christ reconciling the world unto himself," this truth is the basis of outward effort. To change the figure, as Leyton Richards told us in Whittier recently, "We have faith that we are a part of the onrushing tide, that we are in harmony with the will of God." Personally and socially, "My soul is restless till it rests in Thee."

Whittier, California.

Down in Ole Virginny

Where the Hams and Peanuts Flourish

OUR last travelogue left us in transit in eastern Ohio, on the way home from New York Yearly Meeting, with some historical observations still unchronicled. In the meantime the Editor and family have taken another trip, this time to attend the summer session of Virginia Quarterly Meeting, report of which is due. Accordingly, we are suspending conclusion of the first series of chronicles, that we may begin the second series before the new wears off. This proceeding is entirely scriptural ("Let the dead bury the dead") inasmuch as what we have left to write of the first trip has to do largely with things past and done. And so we turn

eagerly to our friends the Virginians, who are very much alive and eager to be up and doing.

PROFESSOR IN RETURN ENGAGEMENT

So successful and so warmly received was the appearance of Harlow Lindley in our first series that we induced the Professor to accept a return engagement as historical guide and travelling companion, regretful that Olive Lindley could not this time accompany us. After spending the night at the Lindley home in Columbus, Ohio, we set forth on the morning of July 14, for the green fields of Virginia, "where the corn and taters grow."

Immediately, on driving through Worthington, Granville and Newark, with occasional brief stops, we were made to realize that nearby points are often rich in unrealized historic interest, but if we pause to comment on them here we shall be late to Quarterly Meeting where Friends, presumably, expectantly await the northern visitors.

MARIETTA PREENS HER FEATHERS

The Professor directs us over another road this time to the crossing of the Ohio. From Zanesville, laid out by a pioneering Quaker, Ebenezer Zane, we turn southward and enjoy a winding drive of sixty-five miles along the course

of the Muskingum River, to picturesque old Marietta, located at the junction of the Muskingum and the Ohio rivers. This is the oldest permanent settlement in the State, dating from 1788, and indeed is the seat of the first settlement in the Northwest Territory, established under the famous Ordinance of 1787. The very day before our arrival marked the one hundred and fiftieth anniversary of the passage of the Ordinance. Marietta is preening her old feathers for a proud display next year when she will be the center of a national observance celebrating the enactment of "one of the greatest civil documents in history," and the establishment of the first American civil government west of the original thirteen States. It is certainly a fitting time in the world in which to review and extol the enlightened principles of religious and civil liberty and free education which marked that charter of government.

BEST MARKED CITY IN WORLD!

As for Marietta itself, we found a picturesque city of eighteen thousand people. Here was another transplanting from New England, with much of the New England atmosphere still prevailing. That these first immigrants, many of them veterans of the Revolutionary War, were classical minded is indicated in the terminology which featured the frontier settlement. The name, "Campus Martius," was given the central fortification area, with blockhouses at the four corners. The main street to the river was called "Sacra Via," while Latin names were used to designate the various remains of the Moundbuilders which dot the town site. One of these high circular mounds, in the center of the cemetery, is distinctive for the moat by which it is encircled.

Naturally there are numerous historical shrines about the town, which makes its boast of being "the best marked city in the world." Ohio Land Company Office, oldest building in the Northwest Territory; the General Putnam House, enclosed in the Campus Martius Museum; Governor Returned Jonathan Meigs House (whence and where he returned, deponent sayeth not); sites where the first families landed, and later such distinguished foreign visitors as Louis Philippe, Lafayette, and Charles Dickens, and the site where the first civil government was instituted under Governor Arthur St. Clair.

Combining ancient glory with present achievement and future promise is Marietta College, a small school with a big record. In athletics it boasts not the customary stadium but one of the best rowing courses in the country and a crew to match it. For good measure Marietta claims the biggest elm tree

in the United States, and is the old home of the country's most famous pipe smoker in the person of Charles G. Dawes. With that we close the case for Marietta. On to Richmond!

GRIEF ON ALTERNATE FIFTY

We crossed the Ohio at St. Marys. The last point noted on the Ohio side was Fly. It was a false promise. For fifteen miles—the longest fifteen miles we've driven in many a day—we drove over "Alternate 50." All we can say is, there was no alternative or we would have taken it. And right here we desire to address a few plain words to the State Highway Department of West Virginia. Road construction is necessary and desirable, but there is little excuse for the nonchalant and inefficient way in which West Virginia messes up traffic in the process. In view of the heavy tax it pays on every gallon of gas purchased, the driving public is entitled to some consideration. It certainly knows what it means to "travel at your own risk" in West Virginia.

Evening brought us to Backbone Mountain Inn, at the highest point in the Alleghenies on Route 50. Here, on a wintry, snowy morning in January, 1935, we had found warmth and a good breakfast, and ever since had held the Inn in appreciative memory. We still do, thanks to an excellent fried chicken dinner, enjoyed to the accompaniment of pattering rain upon the roof.

HATS OFF TO THE ONE-LEGGED MAN

Getting up early next morning to be well on our way, we found Betsey Buick to be sulking. Whether because she had had to stand out in the rain, or whether she objected to climbing over the Appalachian system a third time in twice as many weeks we didn't know, but she declined to start. So now what? The Professor had ambled on up the highway expecting us to pick him up—and he would find it a long walk to Winchester. An innocent bysitter, a little one-legged man, hobbled up on his crutches, and did he rise to the situation! "Get her started, back down the road, and throw her in second," he said, "and her engine will probably pick up." And almost before we knew what he was doing he had thrown his crutches aside, and leaning against Betsey, almost single-legged pushed her around and headed her down grade. Never before did we realize there could be so much push power in one good leg. And the engine did pick up. Fortunately, there was a good place to turn around, and we drove back up the road and picked up the family and the anxiously waiting Professor. Our regret was that we didn't dare stop to thank the one-legged man, but trust he knows the wonder and gratitude that flooded our heart.

A SMALL TOWN OPERATION

Forty miles we drove over the mountains to Romney. Family query: should we stop for breakfast and run the risk of not being able to start again, or tighten our several belts and drive on sixty-five more miles to Winchester where a good service station would be accessible? "Oh, let's stop," said the Lady of the Auto, "I like to take a chance." We did—we ate—and we didn't start! We called a local garage man to diagnose the case and he said an emergency operation was imperative. For four hours he worked on Betsey's innards, while we saw the world from Romney. Happily, very happily, the small town surgeon proved a good operator, and happily his bill showed that he operated at small town prices. And once more we were on our way rejoicing.

DINNER AT EMBATTLED WINCHESTER

At Winchester, scene of almost continuous military campaigns in northern Virginia during the Civil War, we relaxed to enjoy a good dinner at Southern Inn which we recommend to discriminating wayfarers. Just around the corner was the building which was General Phil Sheridan's headquarters, from which he dashed on his famous horseback ride to the battle of Cedar Creek which was raging thirty miles away. One of our boyhood acquaintances in Oregon was a Civil War veteran who fought in that battle, the tide of which was turned by Sheridan's dramatic arrival on the field.

ONCE MORE ON THE SKYLINE

From Winchester we headed for the famous Skyline Drive along the crest of the Blue Ridge Mountains. Six weeks before, the three elders of our party had driven up from the South over this scenic drive, and now we were introducing it to the three daughters, this time driving in the opposite direction. Having characterized it in a previous article, we now suppress our continued enthusiasm. At one point overlooking the fertile Shenandoah Valley, we counted eight or nine bends in the Shenandoah River to be seen at the same time.

It was on the Skyline that Betsey Buick reached the half century mark. Just as we came to the wayside outlook at Jeremy's Run, fifty thousand miles of her earthly pilgrimage were recorded. We stopped for an impromptu observance, and to take her picture. Her operation seemed to give her a new lease on life. "We hope she'll live to be a hundred"—she may have to!

A MORNING DRIVE TO RICHMOND

Coming down off the Skyline near sunset, we drove on to Charlottesville for the night. Before breakfast next morning we showed the girls the campus

of the University of Virginia and they were as delighted with its colonial colonnades and with its classic beauty and academic atmosphere as we had been. At the breakfast table at the Albemarle Coffee Shop we "Yanks" got into an argument over New Deal policies and present political trends, which we soon realized was diverting if not edifying to Virginians assembled who could not help but hear.

It was an attractive morning ride from Charlottesville to Richmond. Mile on mile, the road stretched away through thick woods of pine and oak, until it seemed but a thread far in the distance. It was our first visit to the historic and proud capital city to which a good deal of our Richmond, Indiana, mail is misssent. The approach to the city through well named Broad Street is favorably impressive. We liked Richmond at once.

NOBLE CAPITOL IS IMPRESSIVE

We drove first to the Capitol, focus of so much political history of Virginia and the South. It is a noble example of classical architecture, and was erected in the later years of the eighteenth century from plans sent over from France by Thomas Jefferson. That man! How he did leave his impress upon the Old Dominion! Here met, for a part of its sessions, the Convention of 1861 which passed the ordinance of secession; here Robert E. Lee accepted the command of the armed forces of Virginia; and here assembled the Congress of the Confederate States from 1861 to 1865. The famous Houdon statue of George Washington occupies the center of the rotunda, while busts of the seven Virginia-born Presidents — Jefferson, Madison, Monroe, Harrison, Tyler, Taylor and Wilson—together with Houdon's bust of Lafayette, adorn surrounding niches.

WHERE PATRICK HENRY SAID IT

Of course we must visit old St. John's Church and stand in the pew from which Patrick Henry made his renowned "Give me liberty or give me death" speech. "Which did he get?" asked little Philip Jenkins, son of Raymond and Cecelia, on being shown this shrine of patriotism and oratory. A very natural question, we would say, by a youngster of inquiring mind.

Another shrine which appealed to us was the old stone house, home of Edgar Allan Poe, in which he is said to have written "The Raven." We had found the grave of his mother, Elizabeth Arnold Poe, in the St. John's churchyard.

The Poe home is located in what is now the center of the several tobacco factories in Richmond, which one would easily know with his eyes shut. It was

the noon hour and hundreds of colored boys and girls were on the streets about the plant waiting to resume work. Fine, vigorous, and apparently happy specimens of Negro life, they were hardly less interesting to us than the shrines of the past.

THAT HE WHO RUNS MAY EAT

By the time various other places of historic interest were briefly observed—John Marshall's home, White House of the Confederacy, Confederate Museum—we repaired to Daileys, which had been recommended to us by a friend back home as a good place to eat. Blessings on that friend! A daughter admonishes us, incidentally, that our readers might surmise that we drove to eat. Well, tourists, like armies, travel on their stomachs, and we deem him a friend to man who so marks his course that he who runs may eat well as he reads wisely.

FROM SHRINES TO PERSONS

Richmond is more than a city of the past and we turned from shrines to people who are doing things worth while today. Among these is our own J. Hoge Ricks, Clerk of Baltimore Yearly Meeting, who served as Assistant Presiding Clerk at the 1935 sessions of the Five Years Meeting, and who is a member of the Friends Publication Board. As Judge of the Richmond Court of Juvenile and Domestic Relations, he has done a notable piece of work which is not only greatly appreciated at home but which is widely recognized. Not only in this, his own field, but in general community and cultural interests he is looked upon as one of the civic leaders of Richmond. Judge Ricks' court has its own separate building, where he gave us a hearty greeting as from Richmond to Richmond. His court was not in session at the hour we called, and we hoped to accept his invitation to attend it on our return, but events prevented us from doing so.

From there we drove out on one of Richmond's show streets, Monument Avenue, featured as its name implies with heroic statues of southern generals and leaders, to the home of our old-time Earlham friends, Glenn and Esther Thistlethwaite, and their three sons. For the past few years, Glenn has been athletic coach at the University of Richmond, and Judge Ricks had spoken to us highly of the fine work he is doing in that capacity, including his wholesome influence with the young people with whom he comes in contact. Our call upon the Thistlethwaites was all too short for us, but we certainly made the most of our brief visit.

VIEWING AN OLD CRATER OF WAR

Driving on south, we stopped briefly at Petersburg at the national military park which memorializes one of the

tragedies of the Civil War. In our school-boy history books we read of the fierce fighting about Petersburg incident to the efforts of the Union armies to force their way to Richmond, and how the Federals mined the ground occupied by the Confederates and blew some hundreds of the latter into eternity. The crater caused by the explosion, still much in evidence, has been made the center of a small park, in which the movements of the contending armies are marked. It is all a gruesome reminder of fierce animosities that should be forgotten. Looking into this crater, our thought turned to the present yawning crater of war, on the brink of which the world seems tottering. And in the intervening decades the "refinements" of modern warfare as observed in Ethiopia and Spain, have not been particularly impressive. From the blowing up of combatants at Petersburg to the raining of death upon women and children at Almeria, civilization seems decidedly to have been thrown into reverse.

THEY HEARD WE WERE COMING!

Not long after leaving Petersburg we felt we were within the limits of Virginia Quarterly Meeting. In fact we were already so inasmuch as the Richmond meeting is included. We were all agog with curiosity and anticipation, for this old Quaker section in the southeast corner of Virginia was new country to all of us. It was something to be in a corner of the U. S. A. which was new to the Professor who has been in every State in the Union.

Ivor was the first familiar name to greet us, and from there we found our way to the Corinth Meeting community and to the pleasant and hospitable farm home of Wistar and Mary Raiford, who welcomed us in true Southern style. We arrived, of course, in good time for supper.

Misgivings assailed us, however. Did we say in an earlier paragraph that Virginia Friends were expectantly awaiting us? We began to have our doubts in Richmond when Judge Ricks explained that he was going on a little vacation and couldn't be at Quarterly Meeting. Jesse Stanfield, the only pastor in Virginia Quarter, had fled before us, taking with him the only other local preacher, Alonzo Cloud. Then we learned that neither Clerk of Ministry and Oversight could be present. It was a striking case of "with one accord," and so forth. In an effort to stay the general flight, we flagged down one fleeing auto. Two of the occupants, all Raifords, got away but we captured the third. Anyway, we had brought the nucleus of an audience with us. The Professor, who had intimated that he might spend the meeting hour in "God's out-of-doors," relented

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The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXII

AUGUST, 1937

Number Four

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

On the Horizon of World Events

Straws in the Contrary Winds of War and Peace

Anti-war demonstrations in American schools are well known. The same sentiment appears in the schools of many other countries. "Pacifists in the upper grades of the primary schools are becoming quite plentiful," said an Australian teacher, "and still more plentiful in the secondary schools." A recent visitor reports the same development in Japan. In an English class, Japanese high school students were asked to write a short essay on: Who is your hero and why? Only ten out of forty-four chose military figures from Japanese history. Some chose scholars, poets and musicians: others selected Washington, Franklin and Lincoln.

The city council of Reading, Pennsylvania, a majority of which are Socialists, recently rejected the gift of a memorial plaque of Lieutenant General Hunter Liggett offered by the Army and Navy Club of San Francisco. Previously there had been a proposal to erect a statue to the general in City Park, but this was turned down in a resolution which pointed out the need of peace heroes in order to create peace attitudes. The council majority reaffirmed its former stand in rejecting the plaque, which was accepted by the Gregg American Legion post.

A British pacifist was recently brought to trial and sentenced to five days' imprisonment for refusal to pay taxes which would be used for war purposes. He was Walter James Clayfield, a laundry mechanic. "As a conscientious objector to war," Mr. Clayfield told the judge, "I have no intention of paying.... If I were to pay somebody to commit a murder on my behalf, I should be in the dock, charged with murder. I do not intend to pay this, because I should be guilty of the crime of getting other people to commit murder."

The annual dinner of the British Iron and Steel Federation was addressed by

Mr. Winston Churchill, former Lord of the Admiralty. Churchill launched into a eulogy of the British re-armament program and stressed particularly the vital importance of a great navy. "Whatever the progress of aeronautics," he declared, "our huge Empire could not be held together without a navy strong enough to ensure the peace of the seas." No part of his speech was more heartily applauded than this, according to *The Engineer*. Just a curious coincidence, of course, that modern navies are built of steel!

While the governments of China and Japan oppose one another with ever-increasing arms, the Christian leaders in both countries are making plans to get together. The National Christian Council of China was invited to a joint conference by the Christians of Japan. The cordial reply of acceptance follows: "We have the same desire for closer fellowship between the Christians of China and Japan.... We here want to extend to you and your leaders our most cordial invitation to come to China to hold a week's retreat.... It is indeed desirable that we should come together for quiet meditation and prayer, to find the ways and means to promote understanding between China and Japan, and to bring about the spiritual unity of both nations as Christians."

A curious sense of the fitness of things was displayed by the military in Johannesburg, South Africa, on Good Friday. They gave a public exhibition of a bayonet charge. Divine service was held at the agricultural show ground and the soldiers attended the service. Immediately after, the Special Service Battalion gave a realistic display of bayonet fighting. The Dean of Johannesburg declared that he could not imagine a more terrible contrast than the beautiful spirit of the service and the bayonet charge. The officer in charge, however, could see nothing out of the way in his orders, nor did he consider the bay-

onet a terrible instrument of modern warfare. Meanwhile the Good Friday exhibition with its piercing of men-shaped dummies and the uttering of blood-thirsty cries, will be long remembered.

The Roumanian government recently released about eighty prisoners who had been jailed for refusal to bear arms. Seven more determined war opponents are in prison but are to be freed shortly. Four war resisters in Brasov, Isai, Galati and Timisoara were brought up for trial, but were promptly dismissed without any punishment. This is the first time in Roumanian history that such extraordinary clemency has been shown to anti-militarists. The War Resisters International attributes this success to the representations made by its members and friends in Roumania.

Over a hundred "Clubs de Presse" (press study clubs) have been organized in France in an effort to secure honest and truthful news about internal and foreign affairs. The attitude of many Frenchmen was recently presented in the journal *Esprit*, which found that financial dominance by interested groups and intense political partisanship were continually warping the news. These press clubs meet once a week for an analysis and criticism of the news and its writers, and for the presentation of news items which did not find their way into the press.

Children's Peace Sunday will be observed in the Sunday Schools on November 7th, according to an announcement by the Peace Education Committee of the World's Sunday School Association. This action is in keeping with the peace resolution, adopted by the Convention of the World's Sunday School Association at Oslo in July, 1936, calling upon all constituent units to inaugurate definite programs of peace education in the Sunday Schools. To give the resolution effect the Peace Educa-

tion Committee was organized, its function being to cooperate with the various fields in initiating peace programs.

The latest bit of "co-operation" between the navy and Hollywood may be seen in "Wings Over Honolulu." The National Council for Prevention of War reports the use of the carrier "Ranger" for certain scenes in the film and the participation of Captain Bellinger and others who played minor roles as actors. And the public always pays twice for such films, once for the upkeep of the navy and then for seeing the picture.

In Exeter, England, stands a statue to a conscientious objector—perhaps the only one of its kind in existence. A bronze representation, one of the four figures at the base of the Exeter War Memorial, the C. O. carries "manacles on wrists and ankles and has a fine, strong, intellectual face." Bob Gray of

Dorchester saw the statue, photographed it and sent the print to *World Events*, which magazine reproduced his picture in its issue of June 15th. By way of explanation, the accompanying text includes a reprint of Bob Gray's eloquent letter in which he explains the reasons underlying his own pacifist position and reports on the growth of pacifism in England.

A plan to register all conscientious objectors who are members of the Methodist Episcopal Church has been announced by Dr. Charles F. Boss, Jr., Executive Secretary of that denomination's Commission on World Peace. In explaining this proposed action Dr. Boss said: "Our General Conference has asked that Methodists who are conscientious objectors be exempted from military service and from military training.... Thus, we shall have on our lists the names of those Methodists, sixteen

years of age or over, who believe that war must go. As Christians, they know that war and the religion of Jesus are irreconcilable. As patriots, they love their country enough to realize that war brings ruin, and in keeping with the Kellogg-Briand Pact to which their country has set her hand, they register themselves against war. As Methodists who are loyal to their church, they oppose war even as the General Conference has opposed it."

The International Friendship League (13 Tavistock Square, London, W.C.1) is a non-commercial organization concerned with bringing holidays within reach of people of limited means all over Europe. In five years it has built up many centers and a membership of many thousands. The I. F. L. believes that peace is a natural condition of humanity and that this is one way of achieving it.

Blaming it on the Economic System

BY E. M. WINSLOW

IN this paper I wish to challenge the view that the economic system, or capitalism (or free enterprise, as I prefer to call it), leads to war and conflict. This familiar thesis of the Socialists has appeared with increasing frequency in various Friendly publications of late years, and with it the conclusion that some radical change should be visited on the economic system to make it more cooperative and brotherly-lovable. This approach, it seems to me, discloses a complete misunderstanding of what the present "economic system" is like and how it operates, and what the possible alternatives to it mean.

That there is much room for reform and improvement there can be no question; but it is one thing to bring about improvement in an institution, and quite another to discard it completely. I doubt that most people would advocate exchanging Christianity for another system of religion merely because its adherents are often below the standards which Christianity sets up, or because its various branches fail to cooperate. Fault lies with people, not with the system; and in the economic world much the same holds true. Even Socialism, which is one of the alternatives to capitalism, presupposes a high degree of decency and honesty on the part of the human material; and if the time ever comes when people are so perfect that Socialism would work, capitalism would also work perfectly.

Inasmuch as it is a common thesis that war roots in economic imperialism and that the latter is the inevitable product of capitalism, we are glad to present for discussion, a contrary view of the situation. Earle Winslow, a Friend, formerly head of the Department of Economics at Tufts College, is now with the United States Tariff Commission.

In challenging the view that the system of capitalism or free enterprise causes war, I want to make it clear that I am more interested in defending capitalism against false charges than in holding it up as an ideal, although something can be said on this score when it is properly understood in relation to other ideals. No one can be unconscious of the many imperfections in this system—many forms of waste, inefficiency, and working at cross purposes; and if any system can be devised which will eliminate such evils, will distribute men and resources more efficiently and equitably, will increase welfare, and at the same time do all these things without loss of liberty, I am in favor of it.

The first major difficulty is that I do not believe there is any reasonable evidence to prove that the really great evils suffered "under" the present economic system are the fault of the system. Rather, they trace to the forces

which interfere with the proper working of our economic life. The most powerful and pervasive of these forces is war and its aftermaths of disruption, fear, and the psychology which creates a militaristic conception of competition. My first concern, therefore, is to try to make it clear that the word competition does not mean the same thing under all circumstances, and that in the economic world at least it works within limits which make the economic system as a whole highly interdependent, which is another way of saying highly cooperative.

War itself is a form of competition, but it is a far older form of competition, and a vastly different kind from that which characterizes economic relationships under modern capitalism. If these two forms were identical we could expect a situation somewhat as follows: the heads of great industrial enterprises like General Motors and Ford, for example, would compete for raw materials, capital, labor, and markets, by organizing to fight for them in the old fashioned imperialistic and militaristic way. They would advance against each other as if they believed that the world were not big enough to hold both their systems; as if what one side gained the other must necessarily lose; and as if competition were something absolutely exclusive.

Actually they do compete for resources and markets, but they compete

through a price system or mechanism which enables them to get what they need by bidding for it instead of by fighting for it. And prices and costs (costs being prices in merely one form) constitute the limits which keep competition within bounds. They are not capricious; they do not behave just any way, but obey certain definite laws, which the science of economics has long sought to make clear.

Competition under such conditions is not something exclusive. The world is big enough for people to compete in and get ahead in, not only without cutting each others' throats, but to their mutual advantage. And when we use competition in this sense we are saying, in effect, that the world is big enough for us to specialize in, or to follow a division of labor in, because this is what gives rise to economic competition. When men ceased being jacks-of-all-trades and learned the value of specialization, no one could any longer be sufficient unto himself. Men had to trade with one another, and they had to trade according to some standard of values. Money came to be the medium by which exchanges were evaluated and made; and prices were an orderly way of expressing such transactions. People thus became interdependent, and by the very nature of things were obliged to co-operate.

II.

Although economic competition takes place through the medium of prices, there must be some motivating or propelling power to guide producers in their search for the proper combination of labor, capital, and resources. This power is nothing more nor less than the much-maligned "profit motive."

In all walks of life people try by some standard to be successful and to avoid mistakes. Christian ethics itself is filled with the promise of rewards and the warnings of penalties. In economic activity we happen to call rewards profits, and penalties losses. And lest we forget that one is as important as the other we need to remind ourselves that we operate under a profit-and-loss system, and not merely under a one-sided profit system. It is also well to remind ourselves that bibles as well as cannon are produced under the profit motive, and will continue to be as long as both are demanded by the people who want them. The economic system, in short, supplies what people demand; and if we regard some of these things as good and others bad, why credit or blame anything except the people who buy them?

Profit is merely one form which prices take, and they must take many forms: in the form of interest, price guides capital to those uses where it is most

profitable in the economic sense; as rent it guides land, and in the form of wages it guides labor. It is not strange or unique, therefore, that price in the form of profit guides business men. Without such guide, or index, another would have to be invented, for industry must have some kind of leadership as well as some rule to go by. If rent, interest, wages, and profits were all socialized, all thrown into one grand indistinguishable mess of pottage, thus losing their individual identity, someone would have to dictate whether land is to be used for corn or cotton, and how much; and whether capital is to be used on automobiles or buggies, and in what amounts. And this is precisely the juncture where dictators become necessary—to plan, to make decisions which can no longer be made in any other way, and to see that they are carried out.

What obviously disturbs many people about the profit motive is that it does not motivate people to produce out of a primary concern to feed the hungry, clothe the naked, or house the homeless, except their otherwise hungry, naked and homeless selves. Those who castigate the profit motive in this way probably do not realize that the political dictators who would have to guide production if private profits were abolished, or socialized, might think it wiser to produce armaments or otherwise waste resources than to feed, clothe, and house the people under them. Neither do the critics of the profit system give full credit to the fact that producers, in producing for themselves to the best of their own profit-making and loss-avoiding ability, are producing for others just as others are producing for them. To be entirely fair to the critics, however, we must credit them with believing that "production for use instead of for profit" would simply be less wasteful, would produce more goods, and would distribute them more evenly, so that poverty in the midst of plenty would no longer be possible. Many people also sincerely believe that such a system, by fulfilling the injunction to feed the hungry, clothe the naked, and house the homeless, would be in accord with Christian ethics; although the Communists put the case on considerably different grounds.

It so happens that Soviet Russia is the only country that even pretends to "produce for use" by socializing profits—or what would be profits under free enterprise. This is Communism's answer to the risks and unevenly distributed incomes of capitalism. But it also happens to be true that the Fascism of Italy, equally critical of free enterprise and democracy, has a scheme to remove risk. Under the guise of professing great solicitude for capitalists,

and even of saving capitalism, the Italian system moves to insure that no capitalist shall suffer from forces of competition which, by weakening him, will weaken the State. Therefore the State makes good his losses with subsidies; it socializes the deficits. Apparently the Fascists have proceeded from exactly the opposite pole from that of the Communists; but inasmuch as profits and losses are two sides of the same thing, namely risk, and are both inevitable in an expanding and dynamic order, it makes no difference in the end which side is attacked first. The socialization process cannot remove one without removing the other; and thus it is no mere sarcasm to say that Communism is Fascism of the Left, and that Fascism is Communism of the Right. The significant thing is not that one is called one thing and the other by another name, or that they are poles apart in certain superficial objectives and professions. The significant thing is that both are thoroughgoing planned economics, with production for use, without either private gain or loss, as the final goal.

Had man from the beginning of human history been able perfectly to realize the ideal of production for use, which would have meant consuming all he produced and producing all he consumed, he would still be as primitive economically as he was when he made his own clothes of animal skins, ate raw meat, and lived in caves. Moreover, such an existence would dictate that he fight for what little he did use and enjoy. Indeed the only way any self-sufficing individual, tribe, or nation could get something from some other individual or group would be to fight for it. There are other motives for fighting besides the desire to rob and pillage; but at least the occasion to rob and pillage is created by contracts which lack an economic mechanism through which to trade peaceably.

I do not mean that a modern nation which has built itself up on the profit motive is suddenly going to revert to savagery if it adopts production for use; but it can realize such an ideal only under some form of dictatorship and under a very tight and exclusive economic nationalism which destroys the basis for international economic co-operation. In this sense it reverts to savagery because savage relations with the outside world are the only way out if such a nation ever desires what the outside world has.

III.

Thus we see how the ideal of production for use, if strictly carried into effect, calls for economic planning. But there are more sinister forces leading nations on the road to planned economies than the rather harmless appear-

ing bit of idealism which we have just considered. Much of this planning is best described as war socialism. War itself, in its own right, is a colossal planned economic and social system. Under its spell people seem willing to submit not only to regimentation, which is the sign of planned economy, but they "go communist" or "go fascist" (it makes no difference which) with an easy abandon. After the war is over they look back with longing to the magnificent way in which people "cooperated"; and they become easy converts to the view that in the future they must not be caught napping again, but must prepare. Thus they tolerate grandiose schemes for taking profit out of (the next) war, and for mobilizing economic power as well as man power. And what does it all mean in the end but a totalitarian, authoritarian, planned, communistic (or fascistic) scheme in which there is left not one vestige of liberty?

Such schemes of war socialism are attempts to do two things at one stroke: to make the economic system into an efficient battering-ram; and to make it as impervious as possible to rams from other similar engines of destruction. The dictators are right when they taunt free enterprise in politics, or democracy, and free enterprise in economics, or capitalism, and say that these old fashioned institutions are at an enormous disadvantage when it comes to modern war. But it is a bit like saying that a lawn mower is a poor instrument with which to row a boat.

Another extremely fruitful source of ideas which are sympathetic with planned economies of this sort is the failure to distinguish between the problems and activities of an individual economic enterprise and the economic system as a whole. Within an industrial establishment, as in a school system, a church, or any other social or economic group devoted to a specific end, someone must dictate what goes on. But what goes on in the whole economic system, as distinguished from its parts, is quite a different matter, and is far more complex and difficult to understand. To the person who can readily understand the working of a single business the economic world at large may appear chaotic and unorganized. The first is planned to a high degree; and unless one understands that the economic system as a whole can operate intelligently through price relationships without centralized control, he itches to take it in hand and plan it. He may fail to realize that the extent to which the economic system works disjointedly at times is due to disrupting forces outside or alien to the economic system, and may therefore find it easy to blame the system. But in either case he wants

to plan it. Furthermore, he may want to plan it in the name of economic welfare, or in the name of a strong nationalism. But large-scale planning for either purpose must be done through some highly centralized body or dictator. The first working principle of all dictators is that democracy is powerless to launch and administer a nation which is to be patterned on the model of a Ford plant a million times magnified, and operate it with the efficiency of a Prussian army. They must act single-handed, and they can brook no rivals in this great task. They must have an absolute, authoritarian, totalitarian State. Having got control, their problem is to make the nation over into a close-knit industrial plant which as a whole is run precisely as its individual parts are run. On its economic side things become wonderfully simple, at least in conception; but the political side, which can be relatively simple under free enterprise where the State does not try to do everything, now becomes enormously complex. Prices, or the old mechanism, tend to become meaningless. Things are done through ordering them done, and not because an individual sees an opportunity to go enterprising on his own through the maze of prices. The old rewards and penalties, profits and losses, hirings, and firings, are replaced with a new set of "drives," ranging from medals, honors, vacations, preferential treatment, and promotion in the affairs of Government, to imprisonment, trials for sabotage and crimes against the State, and complete liquidation.

A view of what the nationalistic State would be like if it were turned into an industrial enterprise magnified manyfold has been excellently described by Francis B. Sayre. "Picture to yourself," he says, in a pamphlet, "America Must Act," the great trusts and combinations of the early twentieth century, recall their practices in pursuit of market monopolies, magnify their power and their resources a hundred fold, remove from them all the restraint of law, put at their disposal the terrible engines of modern warfare with which to gain their ends, give them the ability to drive to their goals through calling upon sentiments of patriotism and national devotion, and you gain some conception of the menace which faces the world if economic nationalism runs its course unchecked."

Because economic nationalism is another expression for economic planning; because economic planning involves the suppression of free enterprise and the economic motive and sets up instead a system of production for use with a dictatorship to determine what production and what use; and because all this

creates an atmosphere which breeds war, is there any wonder that we become disturbed by the outlook?

IV.

Looked at in this light the profit motive takes on quite a different aspect, economic competition loses its unsocial connotation, while production for use, despite its air of innocence, is found to be on the side of the forces making for disunity and conflict. Human selfishness remains, but the history of civilization has been the history of how men have learned to assert their selfishness in more civilized ways than by robbing and pillaging. It has been a mark of human progress to allow the restless and surplus energy which self-interest inculcates to become increasingly harnessed to something useful, like economic activity. And it would be a decided step backward to suppress this energy which expresses itself in economic ways, including competition, and run the risk of having it assert itself in some ugly and unproductive way. Modern economic activity and the kind of competition which it engenders have done more than we are likely to realize to channelize human energy away from antisocial activity and into peaceful pursuits.

But, someone will object, the spread of militarism and war proves the exact contrary. To this I would reply that war as an institution and as a method of competing for what people or their leaders think they want, is much older than modern industrialism. It not only continues to sway men's minds, but it is still powerful enough to dominate the economic system and to use it for its own ends, as it always has. The only hope is that industry and trade, which can flourish only under peaceful conditions, will in time teach people to follow the methods of trade and not the methods of war. There is some hope that this tendency will finally succeed because the peace movement, the abolition of slavery, and other movements toward greater freedom and security have originated and flourished for the first time in history in highly industrialized countries, particularly in those farthest removed from the ancient traditions of imperialism and militarism. The fact that nations occasionally lapse into the old tradition is witness of the fact that ancient behavior patterns are still strong enough to have their way; but each relapse is accompanied by a reaction which strengthens peace sentiment and the peace movement.

Although war is an outworn and discredited way of getting things, it still remains a social atavism, and atavisms are powerful forces, not easily discarded. They persist long after their original meaning and function have

ceased to exist—like church bells which were originally rung to drive out evil spirits and, so it is said, are now rung for the opposite reason. If war once served the useful purpose of enabling peoples to survive, it now serves to destroy them wholesale. The kind of competition which is war has indeed outlived its usefulness; and if economic competition were like war the Socialists and others who want to replace it would be right.

I do not mean to say that we can have free enterprise, decently free competition, and the economic progress which goes with such freedoms, without paying a price for them. There is no question that alternate periods of prosperity and depression are the necessary accompaniments of any unplanned and dynamic society; and there is truth in the saying that they are the price we pay for economic progress. There is nothing inherent in these oscillating movements, however, to make depressions as un-

bearably long and severe as the recent one. But there is enough in the added burden of war, in disturbed trade and finance growing out of war, and in the one. But there is enough in the added psychology of fear engendered by war and threats of war, to account for the greatest depression in history. Our economic system is a delicate affair. It was never intended to withstand such abuse. Even a delicate instrument like a watch has its ups and downs, but these are inconsequential compared with the effect of hitting it a blow with a hammer. And war, to the economic system, is a hammer. It stops the normal processes of trade, it separates one part of the whole mechanism from another, it inflates it out of all recognizable proportions for a certain end, and when that end is accomplished, and the system is left to spring back to normal if it can, the results are disastrous.

The more one considers the question of economics and war, the more the

conviction grows that such an institution as capitalism, instead of causing war, is an antidote to war. But it must not be forgotten that it can be thrown into bankruptcy and destroyed by war. What is Fascism but a receivership for countries completely bankrupted by war; and what is its purpose but to dominate the economic system in order to make it responsive to the will of the State in another war? And what do Italy and Japan hurl at Ethiopia and China but their powerful economic machinery, including their man power—the same equipment which the nations were hurling at each other from 1914 to 1918? To blame the machinery under such circumstances is equivalent to blaming wrecks on speedy automobiles instead of on the drivers. And yet we commit a folly equally absurd when we blame war on the economic system.

Chevy Chase, Maryland.

Methods Towards Peace and Justice

A Symposium

THE Friends' Peace Committee of the Philadelphia Yearly Meetings is responsible for the generous gesture of sending to each of the delegates expected to attend the Friends World Conference a copy of a neat, compact and attractively bound symposium entitled, "Toward Peace and Justice."

This symposium is not a statement of the views of the Peace Committee, but a contribution of four individual opinions to the discussion of the complex and important subject of war prevention. The contributors and their subjects are: *Methods of Achieving International Justice*—Richard R. Wood; *Sanctions, A Problem for Pacifists*—Edward W. Evans; *Pacifism and Sanctions, An Anti-Sanctionist Point of View*—Frederick J. Libby; and *The Problem of Peaceful Change and Article 19 of the Covenant*—Dr. David Mitrany.

These four papers were prepared on different occasions and without reference to each other, except for those by Frederick Libby and Edward Evans, each of which has written for presentation at a small conference on sanctions held at Pendle Hill in February of 1937.

With the exception of Dr. Mitrany, the authors are particularly concerned to discuss their respective topics with a view to the position of the absolute pacifist. Richard Wood emphasizes especially the requirement of pacific means for international change. The paper by

Edward Evans concentrates upon the problem of economic and military sanctions, with special reference to the attitude of the Conscientious Objector. Frederick Libby's is an argument in favor of the provision for international change and justice without the use of sanctions. The concluding paper, by Dr. Mitrany of the Institute of Advanced Studies at Princeton, originally prepared for a conference under the Institute of Intellectual Cooperation in 1934, further investigates the problem of peaceful change.

To suggest the quality of this timely symposium, we quote from its foreword, entitled "Fundamentals of Peace," wherein is found a concise, yet illuminating, exposition of the factors involved in the task of war prevention.

"War lays upon us two great responsibilities: first, the responsibility of arousing the conscience of mankind to place war under a stern and prohibitory moral condemnation; second, the responsibility of contributing our utmost toward its prevention. We cannot satisfy the requirements of the situation by recognizing simply one responsibility and neglecting the other. For the moral condemnation of war by itself is clearly an insufficient attack upon this colossal evil. The creation of an ethical opposition to war strong enough and widespread enough to prevent it cannot be accomplished by any quick methods, nor would it, even when accomplished,

be sufficient to secure for us a satisfactory kind of peace—a peace which provides for the correction of the dissatisfactions and injustices that give rise to war. We must, then, not merely combat war with moral and spiritual forces, but must bend our energies to establishing such practical agencies as shall be effective for preventing it and for adjusting by peaceful means the conflicting interests of nations out of which it springs.

"This task of war prevention confronts the world with a problem of extraordinary complexity and difficulty. There is, however, one conclusion which has been so widely accepted among statesmen and students that it may be regarded as one of the main foundations upon which peace must be built—the conclusion that nations must associate themselves in some international organization to deal with the world-wide questions of peace and justice. Experience and study have disclosed three major purposes which such an international organization must seek to serve: (1) the creation of a universally accepted international law which forbids resort to war and the use of armed force by individual nations; (2) the establishment of means for insuring that such a law will be respected and obeyed; (3) the provision of pacific means by which nations may be able to obtain the reasonable satisfaction of those national interests for whose protection or ad-

vancement war, under present circumstances, seems at times to be the only recourse.

"The need to provide agencies and procedures through which justice can be obtained by pacific means is now receiving increasing attention. It is high time that it should, for it is an essential accompaniment of the prohibition against war if the latter is not to be shattered by an explosion of accumulated wrath against an oppressive *status quo*. And this provision for justice must embrace two kinds of agencies, corresponding to what we think of in our national life as the judicial system and the legislative system. The requirement of these two different methods of providing for justice springs from the fact that controversies between States, as between individuals, may be concerned with issues of quite different nature. One class of disputes is seen where the matter at issue is the rights of the disputants under existing law and treaties. For the purpose of such controversies a system providing for conciliation, arbitration or judicial decision is required. It is the function of such agencies to settle disputes on the basis of the existing rights of the parties; in other words, to determine what their existing legal rights are and to settle the issues on the basis of those rights. But there is a second, and in the international field, much more important class of controversies. Here the question is not what the rights of the parties are under existing law and treaties, but whether the existing rights, law and treaties shall be changed. In other words, there are, on the one hand, judicial disputes, and, on the other, political disputes.

"We are at this point facing what is the most basic and the most baffling problem of achieving peace—the problem of providing effective methods for bringing about by pacific means the revision of treaties and the adjustment of international interests. And it is just here that all previous attempts at international cooperation and organization to prevent war have most grievously failed. The inclusion of Article 19 in the Covenant of the League of Nations, (whereby the Assembly is entitled 'to advise the reconsideration by members of the League of treaties that have become inapplicable') has done little as yet to carry the world forward toward a solution, though it has, perhaps, opened the door a crack. It is of the highest importance for the promotion of peace that there shall be an increasing understanding of this requirement and a growing insistence upon finding a solution of the problem, however difficult."

CONGRESS OF "ALL WOMEN AGAINST ALL WAR"

Women from every quarter of the globe; women representing almost every faith and creed; women of varying social, racial, and economic backgrounds; and women poles apart in their habits of daily living but united in one cause—"All Women Against All War," met at Luha-covice, Czechoslovakia, from July 27 to 31, in the Ninth International Congress of the Women's International League for Peace and Freedom.

The agenda, after formal routine business, dealt primarily with the "Bases of a New International Order." This topic was broken down into four sub-headings: (1) the creation of a real League of Nations; (2) colonial questions—political, economic, cultural, and juridical; (3) international planned economy; and (4) an international basis of exchange—the creation of an international currency, possibly at first side by side with the national currencies.

Jane Addams of Hull House fame was International President and a guiding spirit of this group from the time she presided over the first International Congress of Women at the Hague, in 1915, until her death in 1935. It was felt impossible to name a successor, and three joint Presidents, Clara Ragaz (Swiss), Gertrud Baer (German), and Cor. Ramondt-Hirschman (Dutch), now carry the responsibility.

The second International Congress met in Zurich in 1919, when the name, Women's International League for Peace and Freedom, was adopted, and an international office located at 12 Rue du Vieux Collège, Geneva, Switzerland. International congresses have been held every two or three years since—the latest previous to 1937, again at Zurich, in 1934.

The League has been a pioneer on an international frontier. The steps for which it has sometimes been called radical, have become generally accepted after a few years. Resolutions adopted by the first International Congress in 1915 embodied many of the principles afterward included by President Wilson in his famous Fourteen Points and in the Covenant of the League of Nations. The Versailles Treaty was condemned as containing the seeds of future wars at the second Congress in Zurich, 1919. Now the evils of the Treaty are widely recognized. From the very beginning, the League has emphasized the part which munitions manufacturers have in precipitating international war. Investigation of the munitions industry in the United States was a direct result of the untiring activity of Miss Dorothy Detzer, National Executive Secretary of the Women's International League.

Besides the holding of congresses which establish policies, the W. I. L. develops

certain projects directed by the International Executive Committee. It has conducted summer schools almost every year since 1921 in strategic places and on topics which are the most burning issues of the time. The first one, at Salzburg, in 1921, was attended by 300 persons from 21 countries, including China, Japan, and India. Since then, they have met in Italy, Czechoslovakia, the United States, France, Switzerland, England, Hungary, Bulgaria, and other countries.

Several important conferences have been held, notably that on Scientific Warfare in Frankfurt, 1928; that on Opium and Narcotics, in Geneva, 1930, which grew out of the request of Chinese members, who urged international agreements limiting manufacture and establishing total annual requirements under the League of Nations; and that on Statelessness—the tragic problem of refugees or of other persons without citizenship—also held in Geneva, in 1930.

At the time when the question of minorities was very acute, a congress of Eastern Europeans was held in Vienna in 1929, which for the first time introduced the women peace leaders of the Balkans and Turkey to each other. An Inter-American Conference was held at Mexico City in 1930, and one on Economic Co-operation at Paris in 1931.

As early as 1915—at a time when it was dangerous to talk of peace even in neutral countries—the W. I. L. stressed the importance of investigation and control of the munitions interests, nationally and internationally. In the midst of the World War, a series of international delegations of distinguished women visited the leaders of every important belligerent and neutral government, including Russia, with definite plans and proposals, and an appeal for immediate and continuous mediation.

The League has National Sections in twenty-eight countries, and organized groups in many more. Ranking American officers are: Mrs. Hannah Clothier Hull, of Swarthmore, Pennsylvania, National President; Miss Dorothy Detzer, Washington, D. C., National Executive Secretary (Miss Detzer was named by Drew Pearson, syndicated newspaper columnist, as one of the outstanding women of her day); and Mrs. Mildred Scott Olmstead, Philadelphia, National Organization Secretary. All three of these women, as well as many of the rank and file members, administered child feeding and rehabilitation work in war-torn Europe following the Armistice.

A few of the many other Quaker women prominent in W. I. L. work are: Mrs. Frank Aydelotte, wife of the President of Swarthmore College; Mrs. Lucy Biddle Lewis of Lansdowne, Pennsylvania; Mrs. Edward A. Jenkins, Swarthmore; Mrs. Emily Cooper Johnson, Phila-

delphia; Mrs. John S. C. Harvey, Radnor; Mrs. Alfred G. Scattergood, Germantown; and many others.

Luhacovice is situated in a beautifully wooded countryside, about one thousand feet above sea level, and is a well-known spa on the mail railway from Prague

and Budapest to Vienna and Dresden.

It is impossible to predict what the lasting results will be of the present International Congress. However, in the present emergency, with the whole world one vast "hot spot" erupting war in both hemispheres, and with the present war

machine a Frankenstein monster grown far beyond the control of its creators, no efforts are too great or sacrifices too heavy for mankind to make.

LOUISE A. STINETORE.

Philadelphia, Pa.

And We Call That Planet Mars!

BY HAROLD A. HATCH in *Fellowship*

MANY will remember a strange light which appeared in the sky during the month of March, 1936, and was generally attributed to a meteor. It was the good fortune of a friend of mine to discover the cause of this phenomenon. Walking one day over his farm, he observed in one of the fields a small, sharply cut hole, quite distinct in character. As the ground was frozen hard, the opening was apparently not the work of an animal. My friend determined to investigate when the frost came out of the ground, and did so at considerable effort. His excavations unearthed a cylinder of some metal or a composition of metals, pointed at one end, slightly concave at the other, approximately four inches in diameter and thirty inches in length, and having a rough surface. Examination under a microscope disclosed that it was completely covered with writing in English. Following is the text:

"From the Chairman of the Committee on Interstellar Cooperation to Our Neighbors on Earth: This is one of many thousands of messages which we on what you call Mars have been endeavoring for many years to transmit to you. On this cylinder you will find engraved words and phrases which we have observed are current among the English speaking populations. On other cylinders we employ other languages. Through refinements in what you term 'television' we have been cognizant of much that has been happening on Earth during the last five centuries. We can read your books, enjoy your athletic contests, rejoice at your scientific achievements, and sorrow with you in your misfortunes.

"The development of our civilization has been a little in advance of yours. It has proceeded for the last five hundred years with amazing rapidity, and strangely enough the credit for this advance is largely due to our knowledge of Earth. Formerly we were handicapped by the diseases of Fear and Greed which were quite prevalent among us. We had learned how to diagnose these diseases, largely through the study of animal psychology. You undoubtedly know that these diseases give out certain odors of which animals are more

keenly aware than are we ourselves. But we had not found the spiritual cure until we became acquainted with the teachings of your Christ. After that our progress was rapid, and such words as 'war' and 'poverty' are now almost obsolete with us.

"To inform you how these diseases were eradicated it is necessary to give the history of what we term our 'adolescence.' We were divided into various groups. You call them 'nations.' Some of these nations were integral units; others were associations of groups in which one group would be dominant. Group fears and greed existed both between the general groups and within the associated groups. After learning of the philosophy of Jesus, we determined to organize all these groups into what you would term an 'Association,'—very similar to your League of Nations, but with some radical differences. Each member of the Association definitely covenanted to assist every other group and to refrain from injuring any other group, to respect the liberty of its neighbors and to hold its neighbors' territory inviolate. Each group was at perfect liberty to merge with another group, and each—what corresponds to your Colony—was free to terminate its relations with its dominant associate if a majority of its members so willed. To determine the will of the majority, two plebiscites were necessary ten years apart.

"Each member of the Association agreed to submit disputes with a fellow-member to an organization, substantially

corresponding to your World Court. The penalty for breaking this covenant was to have been non-intercourse on the part of other members; such non-intercourse to last until full reparation had been made for any damage inflicted. Certain of the members of this Association had in the past been more thrifty than others, and had accumulated per capita more instruments of production—you call it wealth—than its neighbors. Consequently, living was on a higher scale in these sections of our globe. It was at first agreed that any member of the Association was entitled to what you call 'tariff protection,' based on differences in the cost of production.

"The history of our tariff barriers will, I know, interest you. Not all the nations erected them, and those that were put into effect existed for a comparatively short length of time. As a matter of fact, certain of the Associates disposed of the problem of poverty quite promptly, and it was the most natural thing in Mars that they should turn to and assist their neighbors. It was patent that tariffs, and, indeed, all trade barriers, were a handicap to society in general. Each member of the Association pledged itself to make available to all other members all scientific knowledge, and to aid and assist each member in raising its standards of living.

"The results of this organization were dramatic indeed. The diseases of Fear and Greed diminished with great rapidity. Prior to this time what you would call the 'gangster element' had been in control of certain nations or colonies. With the formation of this Association, these gangster groups rapidly lost control of all the nations and all but one of the colonies. This colony was unfortunate in that it had a deficient food supply. It voted to disassociate itself from what you would call its Mother Nation, and for a time was ruled by the gangster element.

"A change was brought about by the scientific discovery in another nation of a method of greatly augmenting food supplies by utilizing elements in air and water, together with weak solutions of certain chemicals in the latter. Singu-

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

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Subscription price—fifty cents
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Richmond, Indiana
101 South Eighth Street

larly enough, certain of your scientists have recently discovered this technique, a proper development of which will put an end to fears of food shortage in any part of Earth.

"Important as was the establishment of this Association in eliminating Group Fear and Greed diseases, it soon demonstrated that it was equally important in its effect on individuals. Perhaps it was the extremely rapid eradication of poverty, but at any rate these diseases among individuals quickly declined. The Groups which previously had to provide institutions for from two per cent to in some cases three per cent of their population,—those whom you would call gangsters—now found that these institutions soon became and have remained practically empty.

"It was astonishing to find how the elimination of conflicts between groups and individuals speeded up the tempo of saving. It seemed but a moment until we became so organized that the necessities of life required the labor only of the Youth, and that for a very small part of each day. Practically all our energies were free for the pursuit of what you would term 'scientific research' and of 'spiritual truth,' but which we have learned are one and the same thing.

"We await with profound interest knowledge of whether this message or some of the thousands of other messages which we are sending to you will reach their goal. Although at present you cannot communicate with us, we will know of this happy event, and eagerly await the gradual disappearance of your instruments of destruction. We are living in hopes that we may cooperate with you more closely in the future after you have made some of the scientific strides that we know are just ahead of you. Perhaps some of you will some day visit us. If you do, be sure to bring with you a variety of seeds. Your flowers are much more beautiful than our own. With all the good-will in Mars,

"Your friend and neighbor,
"UNIVERSUS."

PHILIPPINE OPPOSITION TO MILITARISM

More than 30,000 young men have been arrested throughout the Philippine Islands and charged before the courts for their refusal to register for military training under the so-called National Defense Act, drafted by General Douglas MacArthur, military adviser to President Manuel L. Quezon. The provincial jails are crowded with these prisoners and other places had to be fitted to accommodate them. The problem of feeding them has become so perplexing to the local governments, that Secretary of the Interior, Elpidio Quirino, had to instruct the town authorities to request the families of the detained young men

to bring food for them. Orders were also issued to stop the wholesale arrests and prosecutions.

Under the National Defense Act, an army of 400,000 men is to be organized in ten years and for this purpose compulsory military training has been introduced. But the young people, from the very outset, showed themselves reluctant to undergo military instruction in the training camps. In Mindanao, one of the three big islands comprising the Philippines, the Moros, who compose the major part of the population there, have revolted and taken up arms against the Government in opposition to compulsory military training.

Desertions en masse from the training camps have also taken place recently. More than 900 trainees left three camps—which gives some idea of the strength of the movement.

All these arrests and desertions show the stubborn opposition which the Quezon-MacArthur militarization program is meeting. Meanwhile unrest and discontent engendered by these and other policies are growing rapidly and spreading among the masses. The new American High Commissioner, Paul V. McNutt, has as yet given no indication that he understands and sympathizes with the Filipino people in their valiant fight.

CO-OPERATIVE VILLAGE A "FREE VILLAGE"

Freidorf (that is, "free village") is the name of a world-famous co-operative colony near Basel in Switzerland, founded by Dr. Bernhard Jaeggi. This village was built in the years 1919-1921 by the Swiss Union of Consumers Co-operatives at a cost of 7,500,000 Swiss francs. It is the home of the workers of this co-operative, 547 in number.

There are 150 houses with four, five or six rooms each, surrounded by beautiful gardens and grounds which are worked by the people in their spare time. These homes are modern in every way and use electricity extensively for their comforts. Orchards and fruit trees surround the colony and in the center stands the three-storied village hall with two class-rooms, a meeting place for 500 people, a gymnasium, and other community requirements, including the school.

All the members of the community have their share in the direction of affairs, for which there are seven chief committees comprising 140 members. The chief committee is that dealing with education. Aside from providing an educational program based on the principles of Pestalozzi, the committee on education manages the library, arranges lecture courses, and gives systematic instruction in co-operatives, hygiene, gardening, and matters of importance.

There are further a committee on

health; a committee on business, which plans for the future; a committee on plants and structures; a committee on finances; a committee on social life; and a committee on law and order. Committee members are not paid. They work gladly in a spirit of pride and community welfare.

The community has a method of systematic savings and various funds provide for a choir, an orchestra, public festivals, children's excursions, and similar matters. A community newspaper is also published. Thus Freidorf is a model community, demonstrating convincingly to itself and the world the social values of co-operation—*No-frontier News Service.*

UNEASY RESTS THE HEAD OF DER FUEHRER

The Swiss newspaperman Werner was recently permitted to visit Hitler in his private home, "Berghof," near Berchtesgaden in Bavaria. On his return he reported that the road to the "Berghof" was enclosed with barbed wire immediately outside of Berchtesgaden. One kilometer further on, the road is closed entirely for non-official traffic. Automobiles have to make a detour of fifteen kilometers to continue on their way. Rigid control is exercised over every auto that is permitted to approach Hitler's home.

The road leading immediately to the "Berghof" is virtually forbidden territory. Here, too, the most elaborate protective measures for Hitler's safety become evident. Hitler's home is constantly guarded by 150 SS men and innumerable sentries must be passed before actually reaching the house.

Since Hitler's residence was established at the "Berghof," more than forty-five houses in the immediate neighborhood have been bought by the government and demolished. This was done "for the protection of the Fuehrer." What a commentary on the kind of peace and security which force and dictatorship bring!

FORM SPEARHEAD IN THE FIGHT AGAINST WAR

The manifest heroism of the conscientious objectors is the spearhead today in the fight against war, their bravery being of that extraordinary type that knows nothing of artificial excitement produced by the uproar of battle itself. I bow more profoundly to the conscientious objectors than to any other heroes of the last war. I mean the conscientious objectors who took and take the consequences—not the writers, myself included, who have written and continue to write, without any special risks.

BISHOP F. J. MCCONNELL.

AT YEARLY MEETING IN OLD NORTH STATE

Coming World Conference Makes Mark on North Carolina Yearly Meeting

Coming the first week in August, only about two months after the Guilford Centennial, the North Carolina Yearly Meeting, instead of an anticlimax, might be considered a benign benediction.

The hospitality of the College gave the Yearly Meeting Friends a bit of academic atmosphere, especially as the "summer commencement" on the evening of the day devoted to Christian Education gave us all an opportunity to congratulate the eight graduates, who brought the 1937 list of graduates up to 63. Among these graduates was Dorothy Ann Gardyne, a Y. W. C. A. Secretary formerly at High Point, N. C. and more recently at Worcester, Massachusetts. Several of her poems have appeared in *THE AMERICAN FRIEND*.

Two guests from across the sea spoke at this commencement: Per Sundberg, from the youngest and the smallest Yearly Meeting, that of Sweden—himself the principal of a boarding school in Stockholm, and Blanche Weber of Geneva, who came to Friends through our Japanese Friend, Inazo Nitobe. She brought greetings from her alma mater, the ancient University of Geneva.

Indeed the messages of these Friends and their friendly attitude added much to this year's meeting and made us even more vitally interested in the approaching World Conference, which forty or more of our members expect to attend.

Speaking of visitors, again this year the automobile brought us guests: Robert and Ardelle Cope from New Castle, Indiana, and Donald Spitler and his family, from Spiceland, Indiana, and Arthur Santmier from Knoxville, Tennessee, who was accompanied by the clerks of the Quarterly Meeting which gave him his minute. Quite a good idea to send the Quarterly Meeting authorities along to keep up with the ministers they liberate! Then there was Byron Osborne from Ohio coming back home. Representing the Five Years Meeting were Murray S. Kenworthy, acting Administrative Secretary of the Mission Board, and Errol T. Elliott and Jeanette Hadley, the last two particularly useful in explaining and interpreting the new Board of Christian Education. Jeanette Hadley was busy outside of meeting hours trying, in library parlance, "to bring the right book to the right person."

The program this year had been care-

fully classified. After the first day, devoted to "Organization and Finances," at night Errol Elliott gave a vital address on the "Spiritual Message of Friends"—and the business on the second day was under the same heading, principally the reports of "the state of society," after which Milo S. Hinckle gave a discriminating view of the underlying spiritual dynamic of Friends as well as the tendency to become static. The reports of Evangelism and of Missions appropriately came on this day.

That night at the Young Friends session the topic, "Quaker Youth Looks at the World," was presented from three angles by David Stafford, a Guilford student, Dorothy Ann Gardyne, whom we have mentioned above, and Seth Hinshaw, a bridegroom, who is beginning his first pastorate (at Mt. Airy).

On the day devoted to "Christian Education," the report of Guilford College showed that it has now reached its capacity with its present equipment so that a policy of selection will have to be developed, but not to the exclusion of promising young Friends with inadequate finances. The trustees nominated for the first time a woman to their Board, namely, Mary M. Petty, who was unanimously elected to that office.

Friday the theme was "Friends and Human Relations." The topic of Prohibition and Public Morals unleashed so much expression that the Clerk had to rein it in order to get time for the report on "Interracial Relations," by Clara I. Cox. Her guest speaker, Dr. W. C. Jackson, Dean of the Woman's College of the University of North Carolina, prophesied that the next vital struggle in the South will center around economic conflict and that the Negro will be drawn into it. Communism and Catholicism will increasingly play upon him.

In his usual vigorous manner, Tom Sykes presented the subject of Peace and the responsibility of Friends to carry on both individually and through Quarterly and Monthly Meeting Committees.

The devotional messages of Errol Elliott, Murray Kenworthy and Robert Cope at the close of business sessions have given us fresh desire for deeper spiritual life.

The World Conference so soon to convene seems to have had a marked influence on our Yearly Meeting, not only in shaping its program and in sending us visitors, but in coloring our thought.

Alice Paige White.

High Point, N. C.

Any man has lost the best of life when he has lost the sense of reverence.

MEMORABLE SERVICE IN ST. PAUL'S CATHEDRAL

American Friend Enjoys Great Experience of Christian Fellowship in London

A united service for the delegates to the Oxford and Edinburgh conferences was held in St. Paul's Cathedral in London the evening of July 29. Since I did not march in the procession, I went early so as to get a good seat. I had about half an hour to look at the interior of the building. Its vast proportions are impressive; its short nave, wide transepts, great central dome and profuse coloring and ornamentation mark it as a wide departure from the Gothic. The use of Scripture texts in the decoration is to the same effect. We were almost directly under the dome and needed rubber necks to see the frescos in the upper part of it. I made out the four evangelists around the front edge of it, each with his inspiring angel and symbolic animal; and the four major prophets around the rear. Far in front of the choir were the crucifixion and the resurrection. At the door on the left is the inscription in memory of the architect, Christopher Wren. I was sitting by the wife of Bishop Green of the A. M. E. church and one of the Negro alternates. She asked me if I could read the Latin inscription. I made a stagger at the first part of it and came in strong on the latter part: "Reader, if you are seeking his monument, look about you."

At Stockholm in 1925 the procession was from the Parliament House to the Royal Palace and made quite a show for the public. Here the delegates met in the crypt and marched up the nave and side aisles. At Stockholm the oriental church dignitaries had the American delegates at a great disadvantage, many of them being caught without even so much as a clerical collar to distinguish them. This time all had been warned, so that the procession looked largely like an academic procession at home. At the head came the Lord Mayor of London with the sheriffs and mace bearers, resplendent with scarlet and gold; the Orthodox archbishops and bishops with long beards and flowing hair and robes; then the Anglican and the Lutheran bishops, with white ruffs and cravats; then the officers of the conferences, the participants in the program, and finally the delegates, chiefly in doctor's gowns. It is hard for a Quaker to be enthusiastic over a procession of that kind as a prelude to worship. But we were all trying to get *en rapport* with one another, and I realized that to people who are accustomed to crown their tem-

poral sovereigns with pomp and circumstance, it seems proper to honor the King of Kings with splendor. The English Church was acting as our hosts and naturally arranged things as seemed to them proper.

The order of service was printed in the three official languages, besides the Nicene Creed in Greek. The service was led by the Dean of St. Paul's, the President of the Protestant Federation of France, the Moderator of the Federal Council of Free Churches of England and Wales, the Bishop of Albany (N. Y.), the Bishop of Dornakal, India, the Archbishop of Upsala, the representative of the Moderator of the Church of Scotland, and the Archbishop of Thyateira. The delegates were even more ecumenical than the leaders; one could easily discern Negroes, Indians, Chinese, Japanese, Koreans and Latin Americans in the audience.

There is an initial difficulty when people try to worship together in three languages. But the difficulty went deeper; there were differences of theology, creed, liturgy and philosophy to be overcome. Everyone seemed to try to get to the common realities underneath the differences. The Greeks probably stuck at the "filioque" in the Nicene Creed; we were all glad that the anathemas were not even printed. The unphilosophic minds of some of us stuck at the "homocousion"; and noted other points to be accepted only with specific interpretations. We were all quite at home with the Scripture passages and the hymns and the collection. Personally I would have preferred to add the Beatitudes to the Gospel lesson, and to have used for the Epistle, Romans 12 or 1 Cor. 13. I could only repeat the creed as a general symbol of the common Christian faith regardless of its history and theology. It is silent on the ethics of Jesus, its metaphysics are dead, and the controversy which gave rise to it, happily long since forgotten except by historians; but the religion of which it was once a symbol survives and I hope grows more tolerant.

The Archbishop of Canterbury preached a good sermon on the text, "Speak unto the children of Israel that they go forward." He praised the unity in worship and in cooperation at Oxford, spoke of the high hopes for Edinburgh and urged us to continue on the road toward the goal of Christian unity in a truly "Catholic" Church.

It was a great experience of Christian fellowship, one that would not have been possible ten years ago. The tide of emotion may recede, but the occasion cannot be forgotten by its participants; and it stands as a promise of "a great unity transcending the barriers of race and nation."

ELBERT RUSSELL

EXPLORING LIFE AREAS OF QUAKER YOUTH

Young Friends of Indiana Hold Successful Conference at Quaker Haven

Impressively led by Ward Avery, the hymn of prayer, "Spirit of the living God, fall afresh on me," expressed the spirit of the Indiana Young Friends Conference, held at Quaker Haven on Dewart Lake, July 25 to 30. It struck the keynote at the opening meeting on Sunday evening, and during the following days, whether at morning devotionals, at vespers, or about the evening campfire, its softly sung strain seemed better than anything else to strike an answering chord in the hearts of young Friends.

Effectively supplementing it were the inspirational addresses given by Harold Cooper, a Congregational minister with close Friendly connections, who spoke to the young people on the background of extended world travel and of wide experience both on the foreign field, and as student pastor in this country. His warm, winning personality was in itself a great strength to the Conference, while his messages, such as those encouraging his hearers to chart their course on the highest levels of life, and to live big lives in small towns, did much to focus the theme of the Conference, "Life Areas of Quaker Youth."

Indeed the whole conference set-up contributed to this one, common end. Under the general direction of Marie Cassell, Conference Dean, the forenoons were divided into four topic groups, directed as follows:

- I. Quaker Youth and His Church
 1. Principles—Violet Kenworthy
 2. Active Participation—Gervas A. Carey
 3. Music—Ward Avery
- II. Quaker Youth Preparing for His Life Work
 1. Education—Walter C. Woodward
 2. Personal Qualities—Howard W. Cope
 3. Spiritual Qualities—James R. Furbay
- III. Quaker Youth and His Leisure Time
 1. Sportsmanship—Harold Cooper
 2. Dramatics—Bessie Buell
 3. Literature—Robert E. Cope
- IV. Quaker Youth and Life Problems
 1. Girls Group—Myrtle Anthony
 2. Boys Group—Cecil E. Haworth

Those who have followed these annual conferences spoke with warm appreciation of the fine quality and seriousness of purpose which marked this

year's gathering. They were indeed encouraging, as marked by faithful attendance of classes and helpful participation therein. Preceded by a younger age conference, this gathering was limited to young people of later high school and college age, of whom about one hundred and sixty were in attendance.

Three fraternal delegates contributed richly to the fellowship of the Conference: Jeanette Hartman of Wilmington Yearly Meeting; Mary Jordan of Western Yearly Meeting; and Dorothy Duncan of North Manchester College, who represented the Church of the Brethren or Dunkers.

One of the moving, wholesome spirits at Quaker Haven was Mrs. Myrtle Anthony of Indianapolis, who not only gave generously to the girls of her splendid personality and experience, but entered eagerly into the whole life of the Conference. Her resourcefulness for any and all occasions was one of the features of the week. On occasions she was ably "aided and abetted" by Bessie Buell.

At the camp fire one night, Harold Cooper called on three or four of the Conference leaders to tell briefly how they were called into public Christian work in the ministry. They were simple, impressive stories, necessarily intimate and personal, as related by Robert Cope, Gervas Carey and Cecil Haworth. On this fitting background, Aaron Napier told feelingly and impressively, how he had been led to initiate the Quaker Haven enterprise. Having been made sick at heart to observe what was happening to young people at the various popular lake resorts, he had proposed to help provide a place apart where young Friends could come together for inspiration and wholesome recreation. It took some time to get others to see his vision and to come to his support, but finally, some ten years ago, the project was launched at Dewart Lake, since which time there has been persistent and steady development.

So now stands "Beulah Lodge," together with the entire Quaker Haven summer cottage community, as a most appropriate memorial to the little daughter whom Aaron Napier "loved and lost a while." "Father Napier" he is called at Quaker Haven, and that he is. Not only father to the project is he, but a continuing father in the time and effort which he, together with Inez Napier, devotes to the Haven in its gradual improvement, and to the needs and comfort of the Conference in session.

Mingled with the proper seriousness, there was plenty of fun and frolic. Meal time, always hailed expectantly for the abundance of good food well prepared, was a time of hilarity and spasms of homespun verse. One evening, to the

unconfined delight of the young folks, several of the Faculty men and leaders put on a revue of famous movie actresses, which was so well done as to raise the question as to how and where some of those Quaker preachers attained such faithfulness and facility of imitation. On another evening the young people entertained the group with an amateur hour. Afternoons were free for games and boating and swimming.

The group was distinguished by the presence of two famous personages in an "alias" or "double" capacity. With the grace befitting her reputed charm, the Duchess of Windsor presided over the dining room, while Jim Farley, sometime Furbay, "took care" of deserving Friends.

Several Friends with their families were vacationing in cottages at the time of the Conference. Among them were the Applegates of Wilmington, Ohio, the Homer Coppocks of Chicago, Charles Carey and Ancil Ratliff of Fairmount, and Milo Ratliff of Cassopolis, Michigan, and their wives. One evening near the sunset hour Ward and Lena Applegate took us in their outboard motor boat for a ride in circuit of Dewart Lake. Whether from the vantage point of the lake surface, or from that of vesper hill, where one gets the colorful reflections of a setting sun at their best, the lake contributes an attraction which offers a fine physical setting for Quaker Haven. It's a good place for young folks—and older ones—to be.

Under the sincere leadership of Hubert Nicholson, chairman of the Young Friends Board of the Yearly Meeting, the group gathered in a large friendship circle at the lakeside, following lunch on Friday, giving this visible expression of the social bonds which had drawn Indiana Young Friends closely together as they had sought the way to travel the high road of Christian living.

W. C. W.

AT CALIFORNIA YEARLY MEETING

The achievements of the forty-third session of California Yearly Meeting, held from June 15 to 22, continue to echo and re-echo throughout the Far West, and beyond. Only in retrospect can the true proportions of such a gathering be measured.

The outstanding messengers who spoke to this series of inspiring occasions were Howard W. Cope, guest evangelist from Indiana, Robert L. Kelly of New York City, Elton Trueblood of Stanford University, Ira and Parolee Downs, airplane missionaries from Alaska, Willis R. Hotchkiss, Friends pioneer missionary to Africa, and numerous ministers and leaders of the local body, including Har-

ley M. Moore, re-chosen as General Superintendent of this Yearly Meeting, R. Ernest Lamb, Merrill M. Coffin, and Eloise Hafford, educational director of Ruth Home, Los Angeles.

Under the efficient clerkship of Allen U. Tomlinson, unbroken harmony such as it is a joy to experience, prevailed throughout all of the individual sessions of this year's gathering. The missionary enterprise, both home and foreign, in all of its varied phases, occupied the center of attention. The outstanding feature in this connection was the "jubilee banquet" held in the spacious dining room of the First Friends Church, Whittier, commemorating the fortieth anniversary of the founding of Friends' missionary work in Alaska, the land of the Midnight Sun. Simultaneously there was a like banquet held by those on the field at Kotzebue, Alaska. While there were no active missionaries from the Guatemala field present in person, Joy Ridderhoff, returned missionary on leave, interpreted the needs of these Central American stations to the assembled Yearly Meeting.

One of the most important steps along social reform lines taken was the Yearly Meeting's endorsement of the stand taken by the Governor of California on the question of non-compulsory military training for the high school youth of

this state. Also a resolution was adopted, proposed jointly by the Ministers' Association and the Board of Prohibition and Public Morals, which declared for a certificate of health, signed by a reputable physician, to be presented to all ministers of this Yearly Meeting before marriages were to be solemnized. This move was said to be in keeping with similar action recently taken by the leading Protestant bodies in this country in order to meet the social inroads made by the spread of venereal disease.

This Yearly Meeting also went on record calling for a special report from the several Quarterly and Monthly Meetings as to the prevalence of regular family worship among its members. This concern first found expression in the Meeting for Ministry and Oversight and came up from that body as a question of anxiety in view of the disturbed domestic trends of the times. The constant threat of war, and questions connected with present tangled international relations, voiced in many of the epistles received from abroad, likewise claimed the attention of this gathering.

Moreover, a request by young Friends, calling for a Junior Yearly Meeting, was heard. This desire was referred to the Evangelistic Board, with instructions to

(Continued on page 358)

FRIEND'S WORLD CONFERENCE

SWARTHMORE, PA. AND HAVERFORD, PA.

Ninth Month, 1937

THE WHITTIER

Fifteenth and Race Streets, Philadelphia, Near Penna. R. R. Station

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Fifty percent discount on room rates, with a minimum of \$1.00 per room, will be made all Friends, between Eighth month 25th, and Ninth month 15th.

Good food, moderate cost, pleasing dining room.

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SWARTHMORE, PA.

Rooms \$2.00, up; Rooms with Meals \$4.00, up.

Within Walking Distance of The Conference.

Both Hotels Under Friendly Influence
and F. M. Scheibley Management.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

ARE FRIENDS PREPARED TO GO A LITTLE FARTHER?

Editor, THE AMERICAN FRIEND:

These words, "a little farther," refer to Jesus. Leaving all his disciples except three, he entered the garden of Gethsemane. They had not gone very far when he asked even these three to remain where they were while he went a little farther. There alone he prayed. There he drank the bitter cup and conquered through willing self-surrender.

A little farther—that was the Master's way. He was accustomed to doing it. Going farther than the prophets; farther than the priests; farther than kings. Farther in faith, in vision, in joyful practice and in supreme sacrifice. His was the one pathway of superlative accomplishment. Furthermore, he taught his followers to go farther. "Except your righteousness exceed," was his lesson for them, and his most searching question was, "What do ye more than others?"

Quakers from various parts of the world are about to gather in the city of Philadelphia for the Friends World Conference. What a gathering it will be! What an age-long opportunity. How favored those who will attend. Many of us will not be there except in spirit and desire. The ancient questions of the Master will again arise before those present: "What do ye more than others;" and "How far will your righteousness exceed?"

Behind the Conference will be all the accumulated facts and experiences of past generations. Assembled in the very territory of William Penn, his work will constantly remind and inspire. The life of Fox, the scholarship of Barclay, and the songs of Whittier, all will quicken and lend momentum to the sessions. In the light of all this, one hesitatingly asks, can modern Friends go farther? To even catch up with these in spiritual power and discerning wisdom would mean a leap forward, one would be led to conclude. In a mighty way the conference will be the shifting point between the "has been" of the yesterdays and the "will be" of the tomorrows. The present is always that, but more truly is it so if adapting the truth to one's own day motivates the action.

But what of historic protests—will we continue them? The writer wishes to share with other Friends two or three happenings to provoke thoughtful consideration. Some time ago a Welch Presbyterian Minister was sojourning in

Detroit. At a dinner where several were gathered, the talk for a brief period turned to the Society of Friends. The Minister from Wales remarked, "I think the Quakers are less militant than formerly." We asked no question as to his full meaning but came away wondering if the remark after all could be taken as a compliment.

In his day Fox was militant indeed, and the priests of the established church came in for their share of denunciation. The question which confronts us is whether we shall be less militant now, for the Catholic church presents in our time problems of extremes very like those of the days of Fox. Gambling is not only permitted but encouraged in the many Catholic churches of this city to such a degree that it has become the subject of discussion in the State legislature. As this article is being written, the writer wishes he could have George Fox for his guest and turn him loose in the streets of Detroit, while the greatest Catholic celebration in American history, so they say, is taking place. Archbishop Mooney is being enthroned today and literally thousands are here, while pomp, glitter, display and glamour are the order of the day, the cost seeming to be no object at all.

Every Friend should read the article in the May issue of the *Reader's Digest* by the Catholic priest whose pen name is Peter Whiffin. Fox himself could not have done a better job of caustic criticism against the priesthood than does this priest against those of his own faith. The final thing we wish to share is the following letter from the late Colonel F. M. Alger of this city to Bishop McConnell, then President of the Federal Council of Churches. The letter is dated April 28, 1930, and reads:

"I appreciate your bringing up the question of the Quakers because the true Quaker is an honest and an honorable citizen, and is not at all what the great majority of 'conscientious objectors' were during the great war—merely cowardly lazy shirkers. Frankly, I think the Quaker is an anomaly in our political society. He was, however, one of the elements that helped originally to make our country. As such he was accepted then and as such he has been accepted ever since."

Now, Friends of the Conference, there is your task, bound up in this term, anomaly, given by Colonel Alger. Consult your dictionaries and discover how the word fits the writer's theme, the

definition given being deviation from the common order or the customary way. Friends must then go farther than the usual and commonly accepted way about many things in modern life and custom, and through conviction and love, deviate in that direction where divine truth shall lead.

J. EDGAR WILLIAMS.

Detroit, Michigan.

CONCERNING FRIENDS IN NEW HAMPSHIRE

One of the few remaining Friends Meetings in New Hampshire is that of North Sandwich. Because of the few members still living in the neighborhood, no meetings for worship are held in the winter, but a very active and well attended meeting is held during the summer months when the "summer residents" seek the quiet of the New Hampshire hills. Friends traveling through the White Mountains are cordially invited to join in the Sunday morning meetings for worship which occur at 10:30 a. m., D. S. T. (Inquiries may be made at Tamworth, West Ossipee, or Center Sandwich for the meetinghouse, which is between Tamworth and North Sandwich, near the Durgin covered bridge.)

The Sunday evening programs throughout August are very interesting ones. On the first, at their Forest Studio, John and Eleanor Wood Whitman gave an interesting interview on "The Meaning of Art." On the eighth, Dr. Karl Schmidt of Carleton College, Northfield, Minnesota, lectured at his summer home on "The Philosophy of Art." On the fifteenth, Professor Cornelius Weygandt, of the Faculty of the University of Pennsylvania, spoke on "Poets off Parade" at the home of the Alice and Sarah Hall (the old Rogers house on Brown Hill). On the twenty-second a vesper service of song and story will be held at the home of William Hoag and wife, the latter being a daughter of the late Thomas Wood, a leading member of New England Yearly Meeting for many years. The tentative program for the twenty-ninth is an address on "The Present Trend in Education," by Ralph Taylor, Dean of the College of Liberal Arts of Boston University, to take place at the home of Chester A. Weed.

On Tuesday evening, August 17th, Khalil A. Totah gave an illustrated lecture on "Palestine Today" at the Whitman's Forest Studio. On Thursday August 19, occurred the annual bazaar and sale, held at the home of Alice and Sarah Hall.

This is the ninth consecutive summer that Earle J. Harold has served the meeting as minister, and the work and fellowship together always have been helpful and enjoyable.

QUAKERDOM • AT • LARGE

Thomas R. Barr of Eau Gallie, Florida, has been awarded a fellowship for graduate study in History and Political Science at the University of Florida at Gainesville. Both he and his wife, Marna Johnson Barr, each an Earlham graduate, plan to pursue work at the University.

* * * *

Ernest Zelliot of Denver, Colorado, has been appointed director of commercial education in the public schools of Des Moines, Iowa. He and his wife, Minnie H. Zelliot, after residing for some years in Denver, will thus be returning to their old home surroundings.

* * * *

Word comes to us through Milton Hadley's Chicago news letter of the recent marriage of Delite Hollett, Y. W. C. A. Secretary at El Paso, Texas, to Bert Helm, pastor of the Evangelical Church at Schulenburg, Texas, in which State he has been serving as head of the Emergency Peace Campaign.

* * * *

Rupert H. Stanley, who has been serving for some years as minister, or chaplain, at the sanatorium at Mt. McGregor, New York, is not planning to return to that service this Fall following a summer's vacation. If way opens, he hopes to take up again the work of a regular minister as pastor.

* * * *

Lindley J. Cook, pastor of the Forest Avenue Meeting in that city, is serving this year as President of the Church Federation of Portland, Maine. He has been visiting this month with his mother, Alice L. Cook, and his mother-in-law, Odessa Rayle, who are now living together in the latter's home at Spice-land, Indiana.

* * * *

In the August number of *Christian Herald* appeared editorial comment, speaking of the non-partisan relief work being done by the American Friends Service Committee, and commending it heartily to the support of its readers. Accompanying the article was a picture of Esther Farquhar, of Wilmington Yearly Meeting, who is engaged in that work "over there."

* * * *

In a recent issue of the *Greenwich, Connecticut, Press* appeared an article entitled "England Strives For Peace," written by Leonard S. Kenworthy, son of Murray S. Kenworthy of Amboy, Indiana. Leonard Kenworthy, who teaches in a boys' school at Brunswick, Connecticut, has been spending the summer in Europe, and this present article, written from Cambridge, England, discusses the rea-

sons underlying the seeming paradox of the average Englishman's desire for peace coupled with his advocacy of a national preparedness program.

* * * *

William J. and Florence Reagan of Oakwood School, New York, accompanied by their son, Robert, were recent visitors at the Central Office on their way home from Madison, Wisconsin, where they had been visiting their daughter, Agnes Kuhn, and family. They were followed in a few days by other New York Friends, Norval and Amie Webb and their children, Dorothy and Norval, Jr. The latter are recent New York Friends by transplanting, having gone from several years of service at Plainfield, Indiana, to take up the work at Clinton Corners, New York.

* * * *

As this issue of the paper is being made up, word comes to us that Emily Greene Balch of Wellesley, Massachusetts, has been unanimously elected Honorary President of the Women's International League for Peace and Freedom at the Ninth International Congress at Luhacovice, Czechoslovakia, a report of which appears in the *Messenger of Peace* section on another page. She is the second woman to be honored in this way since the foundation of the league, in which she participated, in 1915. The first Honorary President was Jane Addams, who held the position until her death in 1935. It is a matter of interest to readers to know that the President of the United States Section, Hannah Clothier Hull of Swarthmore, Pennsylvania, and of the International Organization, Emily Balch, are both Friends.

NEWS OF OUR MEETINGS

On Sunday, August 1st, William J. Sayers gave his concluding message as pastor of First Friends Church in Richmond, Indiana, speaking to a very large and appreciative audience. As previously announced, he has been appointed Field Secretary for the Friends Publication Board, and will enter upon his new work about the middle of September, following the World Conference. William and Flora Sayers have purchased a home in Richmond on the west side, their new address being 602 Richmond Avenue.

* * * *

Howard W. Cope, pastor of the Friends Memorial Church at Muncie, Indiana, has accepted a call to become pastor at the Asheboro Street Meeting, Greensboro, North Carolina, to succeed Milo S. Hinckle, who becomes Superintendent and Field Secretary of Indiana Yearly

Meeting. Howard Cope will assume his duties at Greensboro the first of October.

* * * *

L. Herbert Reynolds, pastor at Aragonia, Kansas, has accepted a call to become pastor at Amboy, Indiana, in Indiana Yearly Meeting, following the recent resignation of Murray S. Kenworthy.

* * * *

Herbert Huffman, Jr., who recently finished his course of study at the Colgate-Rochester Divinity School, Rochester, New York, has been chosen as pastor of the College Avenue Meeting at Oska-loosa, Iowa, and has entered upon his duties there.

* * * *

Theodore and Estella Foxworthy of Traverse City, Michigan, have been sojourning in Southern California. Theodore Foxworthy preached at the Friends Church at Whittier on Sunday morning, July 25.

* * * *

Beginning the first of September, Lyman G. Cosand, who has served the Bloomingdale, Indiana, Meeting for several years, will become pastor of the Leesburg and Martinsville, Ohio, Meetings in Wilmington Yearly Meeting, with residence at Leesburg.

* * * *

An interesting Vacation Church School was held by Friends of Economy, Indiana, this summer. The school was organized into three classes—beginners, primaries and juniors—with music, bible study, recreation, memory work and handicraft included in the daily schedule. The eager interest of the boys and girls in their class work was, as always, inspiring. One of the most valuable features of the school was the introduction of dramatic representations of early Friends. The closing program attracted many attenders from the entire community. . . . In connection with the reorganization of the Bible School on July 25th, Friends decided than on the first Sunday in each month all departments of the school should be in charge of the assistant officers, a step taken in order to give two groups of workers a sense of responsibility for the work of the Bible School. . . . A summer Christmas tree for our missionaries, together with an appropriate program, is one of the interesting events in prospect for Economy Friends.

* * * *

Charles S. Vincent, graduate of Friends University and now a Friends minister in Jamaica, B. W. I., intends to give illustrated lantern lectures on Jamaica after the close of the Friends World Conference. Friends meetings desiring the services of Charles Vincent are asked to com-

municate with Murray S. Kenworthy, at the Central Offices, who has kindly offered to prepare an itinerary for him.

* * * *

Lela E. Gordon has resigned as assistant pastor of University Friends Church at Wichita, Kansas, and will go to Alva, Oklahoma, as pastor, the first of September. Mrs. Gordon has been assistant pastor of University Church the past eight years and has endeared herself to the members of the meeting and the religious public of Wichita generally. She has been especially successful in her work with the Junior Church and the young people of the community. . . . Gorman and Agnes Doubleday are to assist in the work in University Church, while taking some work in Friends University. Gorman Doubleday has been pastor of the Friends Church at Haviland, the past three years.

* * * *

From twenty-five to thirty members of the three Chicago meetings are planning to attend the World Conference as accredited representatives from Western Yearly Meeting. It is estimated that the membership of the three meetings is at least forty more than it was one year ago.

* * * *

Frank and Anna Albery, who are in charge of the work in the Scranton, Iowa, Meeting, are desirous of strengthening their Friendly community through the location there of additional Friends families. They write that opportunities for purchase of farm land in that community at attractive prices are good right now and they would be glad to give information to any who might be interested.

* * * *

Charles and Lucile Thomas of Bangor Meeting, Union, Iowa, have accepted the call of Evanston Meeting, in the Chicago area, to take the pastoral leadership of its work.

AT CALIFORNIA Y. M.

(Continued from page 355)

cooperate with young Friends with a view to satisfying the desire expressed.

Among those who presented letters from other Yearly Meetings were Sara Keates Dillingham of New York Yearly Meeting, and one for Maude Carter Smock, a minister, from Indiana Yearly Meeting.

Questions of Christian education, of growing intemperance, of church expansion, and numerous similar matters had due consideration. The net gain in membership for the past year totaled fifty-four, according to the statistical secretary, largely the result of arrivals from eastern Friends' meetings. Thus the annual gathering of this Yearly Meeting passed into history for a twelvemonth.

LOUIS T. JONES.

OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796

The New York Yearly Meeting school with Quaker traditions. College preparatory and General courses. Oakwood students are making superior records in outstanding colleges of the country. Individual needs in both work and play receive careful attention. Located seventy-five miles from New York on the Hudson.

WILLIAM J. REAGAN, Principal Box 18 POUGHKEEPSIE, NEW YORK

TO WORLD CONFERENCE DELEGATES

World Conference attenders will be given special consideration at the Whittier Hotel in Philadelphia. Situated close to the railroad stations and to the shopping district, it will afford a good city transient home for delegates while in town or for their friends and family not housed at Swarthmore.

Information as to roads, points of interest and Quaker meetinghouses will be given at the desk; room rates have been reduced for Conference visitors for a three weeks' period in August and September; meals are most reasonable; lobbies may be used as quiet rest rooms at all times; and parking space is available just across the street.

Friends are asked to make themselves known at the desk, and to use the Whittier as their general meeting place while in Philadelphia.

Managers, Whittier Hotel.
140 North 15th Street.

OPPORTUNITY KNOCKS!

Here is your chance—just the opportunity you have been looking for—to help spread Quakerism and Christianity that may have world-wide influence. The Endowment Fund of Indiana Yearly Meeting awaits your contribution in furthering church extension. For further information write to Thomas M. Cox, Anderson, Indiana (member of the Evangelistic Board).

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

DOWN IN OLE VIRGINNY

(Continued from page 344)

and said he would do his duty. Thus assured, we found repose.

The summer session of the Quarterly Meeting is held at Somerton, near Holland, some thirty miles from Corinth. On Saturday morning, therefore, we all drove across country to Somerton. And "across country" is right! Taking short cuts to save time, our hosts led us over a bewildering maze of narrow sandy roads through dense woods, interrupted by occasional fields. All the country hereabouts is low, at virtual sea level, and now and then we skirted a swamp which reminded us of the close proximity of the great swamp called Dismal. Some of these smaller ones looked dismal enough to us, with ghostly-rooted cypress trees rising spectral from their stagnant waters, and we had a new realization of the Negro's passion for liberty, great enough to nerve him to brave the fearsome swamps in hiding from his pursuers. But we would not give the impression that the general prospect is forbidding. On the other hand these winding, shaded roads are quite appealing—when one is sure he is not lost.

OLD SOMERTON CAPTIVATES US

We were promptly captivated by old Somerton Meeting. Giant oaks and towering pines form a lovely grove as setting for the pleasant meetinghouse. This is one of the very few meetings—possibly the only one—that has been in continuous existence from the days of George Fox. It dates from his visit to this neighborhood in 1672. Somerton Friends cherish the heritage of that connection, and we felt that the realization that they are in "the succession" gives them an additional sense of Friendly responsibility. And so it ought. We may as well say right here that in our few days' association with Friends of Virginia Quarterly Meeting we were impressed with their familiarity with what is going on among Friends at large. Some might consider them isolated but we found they knew their AMERICAN FRIEND better than do many of our subscribers in Richmond. Naturally that is the test which an editor applies.

Ministry and Oversight Meeting was held in the forenoon, when we spoke on the need for making "convinced Friends" of all our membership. Despite

the aforementioned general exodus, nearly all the representatives answered to their names, with a good attendance of others. The four monthly meetings in this section are Corinth, where the Stanfields reside, Sedley, Bethel and Somerton. In the afternoon the business session occurred, when plans were discussed for the regional conference to be held at Sedley, when an impressive list of Friendly notables from abroad will be present. Friends from north-eastern North Carolina, a few miles only across the border, will cooperate, and a car load of Carolinians, led by Bertha Smith White, were present to help make the arrangements.

It was something of a novel experience for the Professor and the writer to be in a Quarterly Meeting in which the clerk and general pillar, Edward F. Raiford, was a one-time "bright boy" and fun-loving student in Earlham. It required more of the seer than was in us to "dip into future far as human eye could see . . . and see the wonder that would be."

SMITHFIELD HAM—AND THE "REASON"

Between sessions—picnic dinner under the trees, furnished by Somerton women Friends. (And they didn't stay out of meeting to get it ready.) Just here we are moved to give a little dissertation on food, as found within the limits of Virginia Quarterly Meeting. Knowing that we were going to the land of Smithfield hams, on the way down we had speculated whether we would be favored with plenty of that toothsome specialty, or whether, as sometimes happens in the home of a prized product, the folks would consider it common and give us something else.

As we now surveyed those heavily laden tables, we realized how groundless was our anxiety. Never before had we seen such a display of ham, with its universal Southern Virginia accompaniment—corn cakes, plates upon plates of them. And such ham!

For the benefit of the uninitiated, may we explain that there is Virginia ham in general, which is corn fed, and then there is Virginia ham, special, known as Smithfield, which is peanut fed. Like Postum, "there's a reason," and the plebeian peanut is it. Incidentally this is its happy home, for we were in the greatest peanut market in the world. So of course it was Smithfield ham that was spread before us, with all its accompaniments.

We like the leisurely way in which Virginia Friends conduct Quarterly Meeting. It is not only a time for worship and business, but one for social fellowship as well, with plenty of opportunity offered for talking things over with the folks.

In the late afternoon Friends went their several ways for the night. The Professor was appropriately assigned for

QUAKER **GEORGE** COLLEGE
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There are sufficient applications on file to fill the school for the year 1937-38. There will be changes in the boys' enrollment so that additional applications can probably be accepted. The length of the waiting list for girls indicates that there will not be enough changes to make consideration of further applications possible.

Enrollment plans for 1938-39 will be started Second Month First, 1938. Visits to the school and applications are encouraged at any time. Because of the educational program at George School, giving emphasis to three-year sequences, parents should bear in mind that it is very desirable that boys and girls be entered in the First or Second Classes (IX or X Grades).

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safe keeping to Jephtha Hare, a walking encyclopedia on Quaker genealogy. What a nocturnal Marathon that would be! Whichever got the jump on the conversation would win out. The Woodwards were hospitably cared for by Mary Hare Rabey and daughter Lois, at their attractive home in Holland.

Town and countryside in this section are greatly beautified by a lavish display of the Crepe Myrtle trees, gorgeous in brilliant colors, which, with the supporting Mimosa, add splashes of color to the green landscape. It's a goodly country and pleasant to look upon.

On returning to the meeting grounds Sunday morning, we were greeted by Raymond and Cecilia Jenkins, who, with young sons Raymond, Jr., and Philip, had driven over from Hampton Institute for the day. Bruce Hadley, Field Secretary of Baltimore Yearly Meeting, with wife Hanna and little daughter, attended Quarterly Meeting and gave the principal message at the morning meeting, in which he stressed the fact that while change is essential to progress there are fundamental spiritual ideals that should abide. Following another sumptuous dinner in the yard, Friends reassembled in the afternoon when the writer gave a general address on the present trend toward force and its significance to the Christian Church.

AT THE ANCESTRAL HARE HOME

From the meetinghouse a group of us drove to the ancestral Hare home, now

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owned by Joseph and Esther Raiford Hare, which has remained in unbroken family possession since the original patent was issued by the King of England in the seventeenth century. Additional interest attaches to this hospitable farm home, as the place where George Fox spoke when he visited the community in 1672. Joseph Hare proudly pointed out to us some timbers in his barn taken from the building in which Fox stood when speaking. We couldn't leave the Hares without eating, it just isn't done—not in that home at least—and we must say that the feast and fellowship blended well.

On leaving the Hare home, our hosts, Wistar and Mary Raiford, took us on a tour of the other two local meetings which we had not seen: through Franklin to Bethel, another attractive setting in a forest of pines. Nearby live more pillar Friends in Isaac and Mary Moorman White. Then to Sedley, the most commodious and perhaps best equipped of all the Virginia meetinghouses, thanks to the work and enterprise of Nathan Pickett of Indiana who, with his wife, lived and served here for some years. The Picketts are still much in the thought of Virginia Friends.

AND STILL MORE RAIFORDS

Returning to the Corinth neighborhood at dusk, we made a rendezvous of the farm home of Burnley and Pauline Terrel Raiford, where we spent a delightful Sunday evening. We had not known Burnley and were glad to make his acquaintance as the husband of our former office secretary, the daughter of Effie Jackson Terrell of Newberg, a college classmate of ours. This was our first meeting with Pauline as a domesticated Virginian, a new part which she is playing admirably. More Raifords did we say? Since our return home comes the announcement, by way of Oregon, of the birth of a son, William Newby Raiford, to Burnley and Pauline. We rejoice with them.

And now back to the bungalow home of Wistar and Mary to relax and talk it all over. Which means, continued in our next.

WESTTOWN SCHOOL

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PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

TWO WORLD CONFERENCE BROADCASTS

The British Broadcasting Corporation is making arrangements to broadcast a talk by Rufus M. Jones, Chairman of the Friends World Conference, over the BBC network at 4 p. m., Sunday, September 5. In the central American States this will make his talk occur at 10 a. m. Central Standard Time. The Columbia Broadcasting System is also arranging to broadcast over a national hook-up a special program from the World Conference, on Friday, September 3, 3 to 3:30 p. m., C.S.T. This will originate from the Philadelphia studio of WCAU. There will be at least three representative speakers on this program, and also the Fisk Jubilee Singers.

BIRTHS

JENKINS—To Raymond and Cecelia Jenkins, Hampton Institute, Hampton, Virginia, on July 30, 1937, a son, David Atwood.

MARRIAGES

MARIS-OUTLAND—At the First Friends Meetinghouse at Cedar Grove, Woodland, North Carolina, July 22, 1937, by Friends ceremony, Robert H. Maris of Wilmington, Delaware, to Ruth E. Outland.

DEATHS

JONES—At San Francisco, California, on July 26, 1937, Henry Orville Jones, of Palo, Alto, California, aged sixty-three years. He was born in LeGrand, Iowa, in 1874, and took his A. B. and A. M. degrees at Penn College. Recorded a minister in the Society of Friends he held pastorates in New York and Indiana (Western Yearly Meeting). Later he removed to the State of Washington, and at the time of his death was a retired Congregational minister. In 1901 he was married to Jocelyn A. E. Lewis of Indianapolis who, with one daughter, one brother, and two sisters, survives.

PAIN—At Havana, Cuba, July 17, 1937, Charles David Pain, infant son of Samuel W. W. and Gladys E. Moore Pain, aged six weeks.

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NOTICE

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HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting, South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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First Friends Church, 2100 Washington Ave.
Bible School, 9:30. Christian Endeavor, 6:30.
Meetings for Worship, 10:45 and 7:30. Mid-week
meeting, Wednesday, 7:30. "Our latch string is
always out." E. K. Coggins, Clerk, 345 East
Oklahoma Ave., Phone 2-781. Arthur Santmier,
Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street.
Bible School at 9:45 a. m. Meeting for Worship
at 11 a. m. Pastor, H. Millard Jones, 135 East
37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, William J. Murphy, 2315 East Spruce
Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a. m.; Meeting
for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock. First-day school at 9:45. Friends
and others interested are cordially invited.

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